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ARAMAIC GRAMMAR

(METHOD GASPEY - OTTO - SAUER)

Vol. II

BY

REV. THOMAS ARAYATHINAL, M. O. L.

(APPROVED BY THE UNIVERSITY OF KERALA)



PRINTED AT THE ST. JOSEPH'S PRESS

MANNANAM

1959.



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KERALA STATE, 'S. INDIA.

APPRECIATIONS

I.

His Holiness Pope Pius XII.

Segreteria Di Stato
Di Sua Santità
N. 419158.

Del Vaticano, li 31 Januarii 1958.

Very Reverend Father,

With great pleasure, indeed, has His Holiness received the book entitled "Aramaic Grammar" composed by you and lately presented to him through His Eminence Eugene Cardinal Tisserant, Secretary of the Sacred Congregation for the Oriental Church.

The Most Holy Pontiff, who attentively went through the book with no little delight of mind, noticed that you have with ingenious skill and deep erudition laboured to furnish the students of Syriac with a more subtle knowledge of that very ancient and very noble language. The Common Father of the Church, therefore, feels confident that this your book, to which you have applied your expert hands, will contribute exceedingly toward further unfolding and clarifying the Sacred Scriptures and the time-old glories of the same Aramaic tongue.

Finally, the August Vicar of Christ thanking you profusely for the gift so kindly offered to him, and invoking the favour of the Most High on your undertakings, very affectionately imparts to you, as a token of heavenly Graces, the Apostolic Benediction.

With kindest regards

I remain

Yours most devotedly

(*Sd.*) A. Dell' Aqua.

Subst.

To

The Very Rev. Fr. Thomas Arayathinal.

(*Translated from Latin.*)

His Eminence Cardinal Tappuny.

Ignatius Gabriel I, Tappuny,
by the Grace of God Cardinal of the Holy Church
and Patriarch of the Apostolic See of Antioch
of the Syrians.

To Our spiritual and beloved son Rev. Fr. Thomas
Arayathinal, guarded by God, Apostolic Benediction,
Greeting and Affection in Our Lord.

Oh! the great joy that overflowed Our heart when
We took in Our hands the copy of the Aramaic Gram-
mar, you have presented Us. It is quite plain that the
Syrian seminaries and the amateurs of the precious
tongue of the Fathers were highly in need of this book,
which you have fully treated.

It is not hidden from Us that this great work
was not accomplished by your hands except at the cost
of indescribable exhaustion and vigils for many years.
We do greatly appreciate your diligence and zeal, and
gladly give expression to Our warm feelings of grati-
tude to you. We pray God that you may be enabled
to complete the second part of the grammar also in
the same manner as you have begun.

Finally as a pledge of Our predilection we wish
abundant showers of excellent gifts and heavenly graces
upon you and once again We impart to you, in Our
Lord, Apostolic Benediction, Greeting and Affection.

† Cardinal Ignatius Gabriel I,

The Syrian Patriarch of Antioch.

Patriarchal Residence, Beirouth,
20th February 1959 of Our Lord,
Thirtieth year of Our Patriarchate.

III.

His Beatitude

The Most Rev. Mar Joseph VII Ghanima

The Chaldean Patriarch of Babylon.

We have seen and read the First Part of the Syriac Grammar written and published by the Rev. Fr. Thomas Arayathinal. We cannot but appreciate the book and its gifted author in view of the usefulness of the work and the great diligence shown in its bringing out. We trust that the book, by virtue of its contents, docile treatment, and easy method of adaptation, is sure to become an efficient medium for the diffusion of the splendid Aramaic Language, the language of our holy Rite and the language of the Fathers of our Oriental Church, serving to amass profitably from the precious treasures found in the books of our holy Rite and in the works of our venerable Fathers, the illustrious Doctors.

From the depth of Our heart, therefore, and with all Our soul We congratulate the author and impart to him Our Paternal and Apostolic Blessing, wishing his work a universal welcome from all those who love this esteemed and glorious language.

† Joseph VII Ghanima

The Chaldean Patriarch of Babylon.

Given at Our Patriarchal
Residence, Baghdad,
3rd January 1958.

(*Sathyadeepam* Vol. 31. No. 28. March 5, 1958)

IV.

His Grace

The Most Rev. Dr. Joseph Parecattil,
Archbishop of Ernakulam.

The ancient Aramaic language evolved in the first centuries of the Christian era came to be known as Syriac, which in course of time developed into two different dialects— Eastern and Western. In Kerala, the adherents of the Syro—Chaldean Rite perform their sacred rites in the East Syriac and those of Syro—Malankara Rite in the West Syriac. Except in the form of script and pronunciation, there is no notable difference between the Eastern and Western forms of Syriac. Yet, it may be remarked that the Eastern Syriac, more accurately keeping the original traits of the ancient Aramaic, is more akin to the Palestinian Aramaic, the language spoken by Christ, Our Lord.

It is for this Syriac language, thus hallowed, that the Rev. Fr. Thomas Arayathinal, M. O. L., an erudite scholar in Oriental languages, has published his standard work “Aramaic Grammar” Part I. Although he has preferred the Eastern script in his work, it is equally useful for the students of the Western Syriac also. This work equips the students with lucid and extensive knowledge to have a clear grasp of the Syriac language and literature. The exercises appended are very helpful in mastering the language. We must fully agree with Prof. J. P. M. van der Ploeg O. P., D. S. Th., D. S. Scr., who, in his introduction to the volume praises the Syrians of India saying: “The Indian Syriac communities are to be congratulated on having been given now such an extensive description and treatment of the Syriac Grammar by the learned writer...”

We wish all success to the author, who has thus blessed the Syrians of Kerala. May the second part of the book also see the light of day in the near future.

(Sathyadeepam, Vol. 31. No. 27. Feb. 26, 1958)

Translated from Malayalam.

Author's Note.

The first part of the Aramaic Grammar containing forty Lessons was published as Vol. I, in 1957. The present volume Part II contains twenty one Lessons and an Appendix on Prosody. In addition to what has been stated in the Preface to Vol. I the following may be noted.

To give an exclusive and clear treatment of the subject concerned under a particular topic some Lessons had to be rather long. Correspondingly the Exercises appended to those Lessons also had to be a bit long in order to present at least a sentence or two each referring to the particular points of grammar dealt with in the Lesson.

Several Lessons had to be devoted for some topics like Object - Suffix, for a more comprehensive treatment of the same. Lists of exceptions have been limited to words of frequent occurrence, especially, in dealing with Nouns under different aspects.

In the Appendix on Prosody dealing with the structure of various kinds of Poetry the Grammatica Aramaica of Mgr. Aloysius Rahamani, the late lamented Syrian Archbishop of Alepo, has been depended upon to a great extent.

It may be observed that the foot-notes and notes in the text are for the most part meant for advanced students and teachers.

It will leave a mark of ingratitude on my part if I fail to give expression to my sincere thanks to all those who welcomed the publication of Vol. I and tendered encouragement to accelerate the edition of the present volume.

My thanks are due in the first place to His Eminence Eugene Cardinal Tesserant, on whose generous grant of subsidy depended mainly the publication of the present volume as well as of the former one.

I am deeply indebted to give expression to my heart felt gratitude and filial loyalty to His Holiness POPE PIUS XII of Happy Memory, who was pleased to bless my work singularly by sending a message of appreciation through his Secretary of State.

Among others who contributed towards the evaluation of the book by way of appreciation or comment I have specially to give emphatic expression of thanks to His Eminence Mar Ignatius Gabriel I Cardinal Tappūny, the Syrian Patriarch of Antioch, to His Beatitude Mar Joseph VII Ghanima, the Chaldean Patriarch of Babylon of pious memory, and to His Grace the Most Rev. Dr. Mar Joseph Parecattil, (Syro-Malabar) Archbishop of Ernakulam, for their sympathetic condescension to enrich my work with their esteemed notes on the same.

Finally I have to thank the Superintendent and staff of St. Joseph's Press, Mannanam, who paid keen attention to bring out this volume so early with all possible typographical perfection.

THE AUTHOR.

Protopresbyterate, Arivithura,
7th March 1959.



ABBREVIATIONS

Abd. - Abdiō of Soba	ET ^h PA. - ET ^h PA' ^{AL}
Abl. - Ablative	ETTAP ^h . - ETTAP ^h AL
Abs. St. - Absolute State	Ex. - Example
Acc. - Accusative; according	Exer. - Exercise
Act. - Active; Acts of the	Exod. - Exodus
Apostles	Ezech. - Ezechial
A. M.; Act. Mar. - Acts of	F., fem. - Feminine
Martyrs and Saints	ff. - following
Adj. - Adjective	f. n. - foot note
Adv. - Adverb	Gen. - Genesis; Genitive
An. D. A. - Anaphora duodecim	Gal. - Epistle of St. Paul to
Apostolorum	the Galatians
Ant. - Antiochene	Gram. Syr. - Grammatica
Ap ^h . - Ap ^h EL	Syriaca by C. J. D.
Aphr. - Aphrahat	Hist. Jos. - History of Joseph
Barheb. - Barhebraeus	Ibid. - Ibidem - there itself
Br., Brev. - Breviary	ie. - id est - that is
Cant. - Canticle	Imper. - Imperative
C., C. G. - Common gender	Impf. - Imperfect
Cfr. - Confer	Inf. - Infinitive.
Chald. - Chaldean	Interj. - Interjection.
Cit. - Cited	Jac. Ed. - Jacob or James of
Clef. - Clef de la langue	Edessa
Arameenne	J. S., Jac. Ser. - Jacob of
C. J. D. - Grammatica Aramaica	Serugh
by Clement Joseph David	Jos. Styl. - The chronicle of
Collect. - Collective noun	Joshua the Stylite
Cons. St. - Construct State	Jer. - Jeremias
Conj. - Conjunction	J. B. W. - Grammar by John
Cor. - Epistle of St. Paul to	Baptist Wenig, S. J.
the Corinthians	Job. - Book of Job
Dan. - Daniel	Jonas. - Book of Jonas
Dat. - Dative	John. - Gospel according to
Def. St. - Definite State	St. John
Dem. - Demonstrative	Jud. - Book of Judith
Dep. - Deponent	Jul. - Julianos der Abtrännige
E. S. - East Syriac	(Hoffmann)
Ecclus. - Ecclesiasticus	Kings. - Book of Kings
Ed. - Edited	L. - Lamad
Emph. St. - Emphatic State	Land. - Anecdota Syriaca
Encl. - Enclitic	edited by Land
Ephr. - Ephraem	Levit. - Book of Leviticus
ESTAP ^h . - ES ^h TAP ^h AL	Luke. - Cospel according to
ET ^h pc. - ET ^h pc ^{EL}	St. Luke

M., Mas. — Masculine	Prep. — Preposition.
Mal. — Malabar E. S.	Pres. — Present tense
Pronunciation	Pres. P. — Present participle
Machab. — Book of Machabees	Pr. Encl. — Pronominal enclitic
Math. — Gospel according to St. Mathew	Pr. n. — Proper noun
Meliton. — Letter of Meliton	Pro. suf. — Pronominal suffix
Ming. — Clef by Mingana	Prov. Proverb
M. Ch. — Morceaux Choicis du Litterature Arameenne	Ps. — Psalms
Moes. — G. Moesinger's Monu- menta Syriaca	Rahm. — Rahmani, Gram. Aramaica.
Monument. Syr. — Monumenta Syriaca	Refl. — Reflexive
Nar. — Narsai	Relat. — Relative
Nehm. — Nehmias	Rem. — Remark
Nestle. — Eberhard Nestle, Grammar	Rom. — Epistle of St. Paul to the Romans.
Ov. — Overbeck	Samuel — Book of Samuel
Obj. suf. — Object suffix	S., Sing. — Singular
P. — Page	S. D. — Sappir Dübārē
Pc. — P ^c AL	Sq. — Sequentes; following
PA. — PA ^{EL}	Spic. Syr. — Spicilegium Syriacum
P., pl. — Plural	Th. Ed. — Thomas of Edessa
Paralip. — Paralipamenon	Th. Mar. — Thomas of Marga
Part. — Participle	Tim. — Epistle of St. Paul to Timothy
Pass. — Passive	Vide. — See
P. P. — Prefect Participle	Voc. — Vocative
Pf. — Perfect tense	W. S. — West Syriac
Phil. Mab. — Philoxenus of Mabüg	Yab Al. — Yab A'la'ha.



CONTENTS

Appreciations	i
Author's Note	v
Abbreviations	vii

Part II.

A. Etymology.	Page
---------------	------

LESSON XLI

Verbal Nouns formed from Derivative Verbs	1
§ 183 A. Noun Agent	1
§ 184 B. Noun Passive:-	
I. formed from Active Derivative Verbs	2
§ 185 II. formed from Passive Verbs	3
Note. Different meanings according to difference in aspiration	4
§ 186 C. Noun of Action:	
I. formed from Active Derivative Verbs	4
Note. Noun Passive as Noun of Action	6
§ 187 Noun of Action: II. formed from Passive Verbs	6
§ 188 D. Nouns of Instrument, Time, Place	7-8
Note. 1. Nouns of place with أَـ	8
2. Verbal Nouns in abstract sense only	8
§ 189 Syntax — Vocabulary	8
Exercise 38 A & B.	12

LESSON XLII

Defective and Impersonal Verbs	15
§ 190 I. Defective Verbs	15
Conjugation of أَـ with فَعْلٌ	18
§ 191 II. Impersonal Verbs— Conjugation	20
§ 192 Impersonal verbs of frequent occurrence.	21
§ 193 1. Verbs whose 3. m. s. is used impersonally.	22
2. 3. f. s. in metereological concurrences.	23
3. 3. f. s. in phrases with indefinite "it"	23
4. Noun clause subject— 3. m. or f. s.	
Impersonal as predicate	24
5. Infinitive construct subject—	
Impersonal m. s. predicate	24

§ 194	Syntax- Vocabulary	24
	Exercise 39 A & B	25
§ 195	Noun- Different groups	29

LESSON LXIII

	Gender of Nouns	30
§ 196	I. Masculine: A. According to sense	30
	„ B. According to termination	31
§ 197	II. Feminine: A. According to sense	31
§ 198	„ B. According to termination	32
	A few feminine nouns without feminine termination	34
§ 199	Nouns of common gender	35
	Note. 1. On ἄνθρωπος : ἄνθρωπος : ἄνθρωπος	36
	2. Nouns of C. gender mostly masculine	36
§ 200	Formation of feminine nouns	36
§ 201	Gender of exotic (Greek) nouns	38
§ 202	Syntax- Vocabulary	40
	Exercise 40 A & B.	42

LESSON LXIV.

	I. Compound conjugation	45
§ 203	How compound conjugations are made	45
	Paradigms :- A. Past Imperfect- Active	46
	B. Do. Passive	46
	C. Pluperfect	46
	D. Future Perfect	47
	E. Future anterior	47
	F. Desiderative I. (Present participle)	47
	„ II. (Perfect participle)	48
	G. Emphatic and Obligatory	48
§ 204	1. Participles with pron. enclitics and ἵνα auxiliary	48
	2. Perfect for Pluperfect	49
	3. Compound tenses represented by Imperfect.	49
	II. Diminutives	49
§ 205	Formation of Diminutives	49
§ 206	Anomaly 1. Irregular diminutives	50
	2. Diminutive by repeating letters.	51
	3. Feminine forms having dim. sense	51

	4. Yod penultimate bearing dim. sense.	51
	5. Diminutive of Compound nouns . . .	51
	6. Nouns without dim. form. . . .	52
§ 207	Syntax- Vocabulary	52
	Exercise 41 A & B.	57
	LESSON LXV. Number	60
§ 208	Two numbers- Singular and plural . .	60
	Note- Traces of dual number . . .	60
§ 209	1. Rules applicable to most nouns in the group	61
	2. Nouns without separate form for plural.	61
	3. Nouns divided into three groups with respect to plural	62
§ 210	A. Plural of Strong Nouns	62
	Nouns of irregular plural i- viii. . .	62
§ 211	B. Plural of Nouns ending in ـاء . . .	65
§ 212	C. Plural of Nouns terminating in ـاء (two groups)	69
§ 213	Plural of Feminine Nouns - derived . .	69
§ 214	A. Pl. of Fem. Nouns in ـاء - penultimate vocalised	70
§ 215	B. Do. Penult. non-vocalised and antipenult. vocalised	74
§ 216	C. Do. Penult. and antipenult. non-vocalised.	82
§ 217	Different plurals with different meanings.	83
§ 218	Nouns used only in the singular . . .	84
§ 219	Nouns used only in the plural	85
§ 220	Nouns used both in the sing. and plural in the same form. . . .	86
	Note. 1. Collective Nouns	87
	2. Do. formed by termination ـاء . . .	88
	3. Do. Do. (ـاء) to Numerals . . .	88
§ 221	Different meaning in the plural . . .	88
§ 222	Plurals of foreign-Greek-Nouns . . .	88
§ 223	Syntax- Vocabulary	92
	Exercise 42 A & B.	94

	LESSON LXVI.	Adjectives	100
§ 224	Adjectives- groups of		100
§ 225	A. Adjectives formed from verbs		101
§ 226	B. Relative Adjectives		102
	A. Suffix זֶה		102
	B. Suffix זֶה		105
	C. Suffix זֶה		105
	D. Suffix זֶה		106
	E. Anomaly		106
	F. Relative with אֲחֵרִים prefixed		108
§ 227	Syntax- Vocabulary		108
	Exercise 43 A & B.		111
	States of Nouns- Preliminary remarks		114
§ 228	Three States		114
§ 229	Nouns grouped with respect to States		116
	LESSON LXVII.		
	States of Nouns		117
	I. A. Sing. Nouns not terminating in f. זֶה		117
§ 230	(1) Contraction of singular nouns with vowel on the penultimate		117
	Note 1. Contr. of nouns with non-vocali- sed Alap on the penultimate		117
	2. Contr. of adjectives ending in two Alaps		118
§ 231	(2) Contr. of nouns without vowel on the penultimate:—		
	a) Biliteral nouns		118
	b) Triliteral		119
	Note. Nouns with ־ in the contracted form.		119
	c) Triliteral beginning with Alap		120
	d) Do. beginning with Yod		120
	Note. Nouns of double contraction		121
	e) Triliteral with non-vocalised Yod as the penultimate		121
	f) Nouns of the form פֶּדָלִים		
	i) Strong initial		121
	ii) ז or נ initial		122

	g) Nouns of the form فَعْلَانِ	122
	Note. Contraction of participial nouns and the like	122
	h) Nouns of four or more letters	123
	i) Quadriliteral nouns terminating in فَعْلَانِ 123	
§ 232	(3) a) Contr. of quadriliteral nouns— penult. and antipenult. non-vocalised.	124
	b) Do. Triliteral with doubled penultimate.	124
§ 233	Anomaly: A. Nouns without contraction.	124
	B. Peculiar contractions	125
	c. Nouns only in the contracted forms.	126
	I. B. Singular nouns terminating in fem. فَعْلَانِ 126	
§ 234	Nouns with non-vocalised penultimate	127
§ 235	A Contr. of substantives ending in فَعْلَانِ و فَعْلَانِ	127
	B. Do. of Sing. nouns ending in فَعْلَانِ	128
§ 236	Nouns connected with pl. form for contr:	128
§ 237	Anomaly: 1) Nouns of different contractions.	130
	2) Nouns contracted only in the Cons. state.	130
	3) Nouns of irregular contractions	130
	4) Contr. of nouns a) without plural; b) having other words for pl.	131
	5) Nouns used only in Emph. state	131
	II. A. Contraction of pl. nouns ending in 1) فَعْلَانِ and 2) فَعْلَانِ	131
§ 238	1) Contr. of pl. nouns terminating in فَعْلَانِ	131
	2) Do. Do. in فَعْلَانِ	132
	Note. Nouns having pl. sense contracted as pl. nouns	132
§ 239	II. B. Contr. of pl. nouns terminating in فَعْلَانِ	133
	Note. Contr. of nouns and adjectives having more than one pl. form	133
§ 240	Syntax- Vocabulary	133
	Exercise 44 A & B.	145

	LESSGN XLVIII	Adjectives	151
§ 241	Degrees of comparison – three		151
§ 242	Comparative degree		152
§ 243–'44	Superlative degree		154
§ 245	Syntax– Vocabulary		157
	Exercise 45 A & B.		158
	LESSON XLIX.	Numerals	163
§ 246	Cardinal Numbers– first decade		163
	Note. Denominative verbs		163
§ 247	Second decade		164
§ 248	Denary numbers (20– 90)		165
§ 249	A. Hundreds; B. Thousands		167
§ 250	Numbers with pronominal suffixes		169
§ 251	The date on		170
	Note. 1. The first day of the month		171
	2. Numerals with term ألف as collective nouns		171
	3. Compound nouns formed of numerals.		172
§ 252	1. Distributive expression		172
	2. To express “how often” etc.		172
	3. To express recurrence in a period of time		172
	4. Number to denote a group		173
	5. Approximate numbers		173
	6. To express multiplicity		173
	7. To express hour, time at		174
	8. To express age, “how old”		174
	9. Cardinal number in the genitive as ordinal		175
	10. Numeral adverb: Cardinal f. number with بـ prefixed		176
	11. Distributive and reciprocal expressions (بـ بـ)		176
§ 253	Ordinal numbers – formation		176
	Note. 1. Intermediary ألف in numbers 14–19.		178
	2. Intermediary ordinal numbers		”
	3. Ordinal forms of hundreds and thousands.		”
	4. Ordinal of ألف مائة		”

	5. Compound nouns formed of ordinal numbers	178
	6. Numeral adverbs formed of ordinals	179
§ 254	Fractions	179
§ 255	Letters as numbers	180
§ 256	Peculiarities in marking numbers by letters	182
§ 257	Names of A. days & B. months	183
§ 258	Syntax- Vocabulary	184
	Exercise 46 A. & B.	189
	LESSON L. Compound Nouns	197
§ 259	Compound nouns- two groups	197
§ 260	Compound nouns with substantive particles	198
§ 261	Isolated compound nouns	199
§ 262	Abstract form of compound nouns	200
§ 263	Compound nouns with verbal nouns	201
§ 264	Gender of compound nouns	203
§ 265	Plural number of Compound nouns	203
§ 266	Syntax- Vocabulary	205
	Exercise 47 A. & B.	208
	LESSON LI. Particles	213
§ 267	Adverbs- formation	214
§ 268	Different groups of adverbs	215
	I Adverbs of time	215
	II „ place	215
	III „ manner	218
	IV „ doubt	218
	V „ desire	219
	VI „ demand	219
	VII „ explanation	220
	VIII „ quantity	220
	IX „ quality	221
	X „ affirmation	221
§ 269	Prepositions. i a) which admit pron. suffixes	221
	b) case forming prefixes	222
	Do. ii which do not admit pron. suffixes	222
	Do. iii followed by prep. بـ	222
	Note 1. Peculiarities of prep. فـ	222

	2. Prep. \rightarrow before other prepositions	222
§ 270	Interjections. i. which admit pron. suffixes	223
	Do. ii. which do not admit „ „	223
§ 271	Conjunctions- A Ornamental; B. Necessary	225
§ 272- § 275	Syntax- Vocabulary	227
	Exercise 48 A. & B.	246
	Object Suffix	253
§ 276	Preliminary remarks	253
§ 277	Object suffixes- different groups . . .	254
§ 278	Peculiarities in pronunciation-	
	A. Hard and soft	258
	B. Short and long	260

LESSON LII.

	Object suffixes- Group I.	262
§ 279	Object suffixes added to Pf. 3. m. s. . .	263
	Suffixed conjugation I a) Pf. 3. m. s. .	264
§ 280	Object suffixes added to Pf. 3. f. s. . .	266
	Suffixed conjugation I b) Pf. 3. f. s. .	268
§ 281	Object suffixes added to Pf. 1. s. . . .	271
	Suffixed conjugation I c) Pf. 1. s. . . .	272
§ 282	Object suffixes added to the Infinitive .	275
	Suffixed conjugation I d) Infinitive . .	276
§ 283	Object suffixes added to Imperfect	
	ending in the strong final	279
	Suffixed conjugation. I e) Imperfect	
	strong final	280
§ 284	Syntax- Vocabulary	283
	Exercise 49 A. & B.	287

LESSON LIII.

	Object suffixes- Group II	291
§ 285	Object suffixes added to Imper. m. s.	
	strong final	291
	Suffixed conjugation. II Imper. m. s.	
	strong final	292
	Note. Imper. m. s. taking suffixes irregularly	295
	(Syntax)- Vocabulary	295
	Exercise 50 A. & B.	296

LESSON LIV.

	Object suffixes- Group III.	.. ..	298
§ 286	Object suffixes added to Pf. 2. m. s.	.. ..	298
	Suffixed conjugation III a) Pf. 2. m. s.	.. ..	299
§ 287	Object suffixes added to Pf. 3. m. pl. in \o		300
	Suffixed conjugation III b) 1. Pf. 3. m.		
	pl. in \o	.. ..	300
	Note. 1. Object suffixes added to		
	Pf. 3. m. pl. in \o without change.		302
	2. Pf. 3. m. pl. in \o rare with suffixes.		"
§ 288	Object suffixes added to Imper. m. pl. in \o		303
	Suffixed conjugation III. b) 2. Imper.		
	m. pl. in \o		304
	Note. 1. & 2. The verbs taking object		
	suffixes without modification.		306
§ 289	Object suffixes added to Pf. 3. f. pl. (ii),		
	2. m. & f. pl. etc.		306
	Suffixed conjugation III b) 3. Nün		
	endings above.		307
	Note. Peculiarities with suffixes in Nün		
	endings.		309
§ 290	Object suffixes added to Pf. 3. f. pl. (i)		309
	Suffixed conjugation III c) Pf. 3. f. pl. (i)		310
	Note. Peculiarities with suffixes in		
	Pf. 3. f. pl. (i)		313
§ 291	Object suffixes added to Imper. f. pl. (i)		314
	Suffixed conjugation. III d) Imper. f. pl. (i)		315
	(Syntax) Vocabulary	.. ..	317
	Exercise 51 A. & B.	.. ..	318

LESSON LV.

	Object suffixes- Group IV.	.. ..	321
§ 292	Object suffixes added to Pf. 2. f. s.	.. ..	321
	Suffixed conjugation IV a) Pf. 2. f. s.	.. ..	322
§ 293	Object suffixes added to Imper. f. s.	.. ..	324
	Suffixed conjugation. IV b) Imper. f. s.		325
	Note. Irregularities with suffixes in		
	Imper. f. s.		327

(Syntax)- Vocabulary	..	..	..	328
Exercise 52 A. & B.	..	..	..	329

LESSON LVI.

	Object suffixes. Group V.	..	..	331
§ 294	Object suffixes added to Pf. 3. m. pl. (i) in	■	..	..
	Suffixed conjugation. V a) Pf. 3. m.			
	pl. (i) in	○	..	332
	Note. Irregularities in taking suffixes	..		334
§ 295	Object suffixes added to Imper. m. pl.			
	(i) in	○	..	336
	Suffixed conjugation V b) Imper. m.			
	pl. (i) in	○	..	337
	Note. Suffixes added to Imper. m. pl.			
	in	○	without change.	339
§ 296	Syntax- Vocabulary	..	..	339
	Exercise 53 A. & B.	..	..	341

LESSON LVII.

	Object suffixes. Group VI.	..	..	344
§ 297	Object suffixes added to Pf. 3. m. s.			
	and Imper. m. s. in	יָ	..	344
	Suffixed conjugation VI a) Pf. 3. m. s.			
	and Imper. m. s. in	יָ	..	345
§ 298	Object suffixes added to Imper. m. s. in	יָ	..	346
	Suffixed conjugation VI b) Imper. m. s. in	יָ	..	..
	Note. 1. Imper. m. s. in	יָ	taking group II	
	suffixes.			347
	2. The initial Yo'd of 3. m. s. suffix left out.	..		..
§ 299	Object suffixes added to Impf. forms in	יָ	(יָ)	..
	Suffixed conjugation. VI c) Impf. in	יָ	(יָ)	348
	Note. Irregular forms with suffixes	..		349
	(Syntax)- Vocabulary	..	..	350
	Exercise 54 A & B.	..	..	350

LESSON LVIII.

	Sentence	..	..	..	354
§ 300	Different kinds of sentences	..	..	..	354
	A. Nominal sentence: B. Verbal sentence.				354

	C. Position of object. D. Position of أ	355
	E. Complex sentence. F. Compound sentence	356
§ 301	Syntax- Vocabulary	356
	Exercise 55 A & B.	358

LESSON LIX.

	Enallage	362
§ 302	Enallage of A) Person, B) Number, c) Gender ..	362
§ 303	Syntactical notes	363
§ 304	Enallage of A) Tense and B) Mood ..	365
	Vocabulary	368
	Exercise 56	368

LESSON LX.

	Nominative Absolute	372
§ 305	A noun in the nominative followed by a pro- noun with proper grammatical references. „	
	Note. A pronoun in the nominative instead of a noun	373
	Vocabulary.	373
	Exercise 57.	374

LESSON LXI.

	Interrogative sentences	377
	I. Direct Interrogative	377
§ 306	Interrogative pronoun and particles to express question	377
	Note. Interrogation determined by context.	378
	II. Indirect Interrogation	378
§ 307	a) Indirect Interrogative introduced by أ : أ	378
	b) أ Prefixed to أ for emphasis ..	378
	c) Clause introduced by أ direct or indirect	379
	Note. 1. Indirect Interrogative without أ or أ „	
	2. Indirect Interrogative introduced by .. أ أ أ أ	380
	3. Interrogation as an expression of wonder „	

4. Interrogative particle referring to more than one predicate	381
5. Negative question introduced by لئ	„
Vocabulary	381
Exercise 58	382
Appendix – Prosody	387
I General notions	387
II Rhythm	390
III Metre	390
IV Rhyme	397
V Acrostics	400
VI Strophe	408
A. Simple strophes	409
B. Mixed strophes	416
VII Tune	423
Corrigenda	(1)

B. Rules of Syntax.

NOUN.

§ 189	i) Noun passive as gerundive	8
§ 223	i) Extension or period of time in the Accusative	92
	ii) The time at which with prep. في	92
§ 240	i) The Emphatic State normal form of noun.	133
	ii) The Absolute St. for indefinite sense.	134
	iii) Noun repeated in the Abs. St.	134
	iv) لا followed by the Abs. St.	134
	v) لا in the Abs. St. as substantive.	135
	vi) لا Emphatic as substantive.	135
	vii) The state of noun with numeral adjectives.	135
	viii) Abs. St. for elegance.	136
	ix) Abs. St. as adverb.	137
	x) Abs. St. in greetings etc.	137
	xv) Noun as complement to predicate or as object	139
	xviii) Cons. St. for Genitive relations	140

	xix)	Cons. St. governs more than one noun	140
	xx)	Nouns of quality or property as adjectives	141
	xxii)	The noun-governed preceded by preposition	142
	xxiii)	Participial noun (derivative) in the Cons. St.	142
§ 245	iii)	Nouns in the Genitive case to denote "made of"	157
§ 258	i)	The object numbered or measured	184
	ii)	a) Month and date in the Ablative	185
	b)	When the month precedes the date pronoun 3. m. s. in the Abl. follows	185
	c)	Date with preposition other than "و"	"
	d)	Dates with "فـ"	"
	e)	To express at some time of the day (Abl.)	"
	iii)	To express "the month of"	185
	vii)	To express 'the city of' 'town of' etc.	186
§ 275	iii)	Noun in the genitive (with prep. "و") preceding the governing noun	245
	iv)	Direct and indirect objects to a verb	"

PRONOUN.

§ 240	xxv)	مَنْ as substantive or adjective	143
§ 245	ii)	بَعْضُهُمْ . . . آخَرُهُمْ as "some... others"	157
§ 274	xvii)	Pronouns of different persons in a sentence	242
§ 275	i)	Relative "و" prefixed to particles to form adjectives	244
	ii)	Relative "و" prefixed to مَنْ for emphasis	245
§ 284	i)	Pronoun as direct object	283
	ii)	Pronominal object suffix for emphasis	284
Note. 1.		Intervention of words between suffixed verb and object	284
	2.	Object preceding suffixed verb	"
		Emphasised object with prep. "و"	"
	3.	Object suffix referring to more than one object	284

	iv) Demonstrative אֵלֶּה to denote mental idea, phrase etc.	285
§ 296	i) Object suffix referring to different persons	339
	ii) The same pronominal suffix object to two verbs	„
	iii) The emphatic אֵלֶּה as object uninflected	339
§ 306	Interrogative pronouns to express question	377
§ 307	a) Relative אֲשֶׁר to introduce indirect Interrogation	378
	b) Relative אֲשֶׁר put before אֵלֶּה for emphasis	378

ADJECTIVE.

§ 227	i) Attributive adjective preceding	108
	ii) Intervention of words between substantive and adjective	109
	iii) Negative adjectives	„
	iv) a) אֶלֶּם and אֶלֶּם as adjectives	„
	b) אֶלֶּם as adjective	109
§ 240	xi) Attributive adj. qualifying a noun in the Absolute St.	137
	xii) Adjectives in Abs. St. used predicatively	138
	xiii) Adjectives used predicatively with אֵלֶּה	„
	xiv) Do. Do. with אֵלֶּה	138
	xv) Adjectives as complement to predicate or as object	139
	xvi) Predicative adjective in the Emph. St.	„
	xvii) Abs. St. of mas. adj. and Cons. St. of fem. adj. as adverb.	139
	xxi) a) Attr. adj. qualifying a noun in Cons. St.	141
	b) Attr. adj. in Cons. St. to form Compound nouns	141
	xxiv) Adjective in Cons. St. before adverbs	142

§ 301	iii) a) Noun clause and b) adjectival clause introduced by ؟	357
-------	--	-----

VERB.

§ 194	i) Impersonal verb with subject in the Dative	24
	ii) $\Delta\text{ج}$ takes object with or without preposition	25
§ 207	i) Past Imperfect	52
	ii) Participles and adjectives preceded by ف Pf.	52
	iii) Participles with ف in dependent clauses	53
	iv) Participle preceded by Impf. of ف	53
	v) Imperfect followed by Pf. of ف	53
	vi) ف Δ to mean no, not, unless, if not	53
	vii) ف inflected or not with ج	54
	viii) ج "to be" compounded with ف	54
	ix) ف auxiliary to several verbs	55
§ 245	i) Verbs of propensity require prep. Δ	157
§ 266	i) Mas. 3. pl. active used instead of passive.	205
	ii) Predicate of . . . ج sing. or pl.	206
§ 272	vi a) Perfect tense in hypothetic clauses	228
	b) Perfect followed by ف for subjunctive	229
	ix) Imperfect, generally, after $\text{ف} : \text{ج} : \text{ف}$ etc.	230
§ 274	vi) Perfect in conditional clauses in the sense of future	239
	xx) Several verbs without conjunction Wa'w	243
	Note. 3. ف followed by Imperfect I as subjunctive	244
§ 284	iii) Infinitive absolute for emphasis, repetition, etc.	284

Note. 1. Position of the emphatic	
	Infin. absolute 285
2. Infin. absolute without finite verb	285
3. Participle in place of Infin. absolute	285
4. A verbal noun in place of Infin. absolute	„
5. Infin. absolute and verbal noun	
	together for emphasis 285
6. Intervention of words between the	
	verb and emphatic Infin. 285
§ 301 i) Perfect connected by Wāw to	
	express purpose 356
ii) Verbs joined by conj. • serving	
	as adverb 356
§ 303 1. Predicate 3. m. s. used invariably	363
2. Predicate singular for plural subject	
	of sing. meaning 363
3. Predicate to several subjects	364
4. Predicate agreeing with the noun	
	on which subject depends 364
5. Verb “to be” agreeing to noun	
	completing the predication 365
6. Distributive and collective nouns	
	with predicate in mas. pl. 365
§ 304 A. 1) Perfect instead of Present.	365
2) Perfect instead of Imperfect.	365
3) Imperfect in the sense of Perfect.	366
4) Present instead of a) Perfect and	
	b) Imperfect. 366
B. 1) Two Imperatives expressing future.	366
2) Imperative as hypothesis.	367
3) Imperative to indicate consequence	
	in the future. 367
4) Infinitive governing a noun	
	in the genitive. 367

PARTICLES.

§ 189 ii) ۚ before nouns and adjectives.	8
„ iii) Adverbs of manner as correlatives.	9
§ 202 ۛ used in place of inverted commas.	40

§ 223	iii)	Repeating و or ف for "both... and"...	92
§ 245	i)	Preposition ب after verbs of propensity.	157
§ 258	iv)	Something "about" expressed by عنه	186
„	v)	The time or direction "towards" expressed by إلى	186
„	vi)	Prepositions with verb في	186
§ 272	A. Adverb i)	Position of . . .	227
„	ii)	Different uses of هنا . . .	227
„	iii)	Negative لا referring to more than one noun.	227
„	iv)	Do. Do. referring to two verbs.	228
„	v)	لا for negation in the present.	228
„	vi. a)	Particles of doubt and desire with Perfect.	228
„	b)	Particle ولا with Perfect.	229
„	vii)	لما & لما as conjunctions of a negative purpose.	229
„	viii. a)	لما & لما as particles of admiration.	„
„	b)	لما with prep. في .	229
„	c)	لما preceded by و for emphasis.	„
„	ix)	لما & لما prefer Imperfect.	230
„	x. a)	لما or لما and لما used adverbially.	230
„	b)	Nouns of time used adverbially without prep.	230
„	c)	لما used adverbially.	230
§ 273	B. Preposition: i. a)	ب after a verb of adjuration.	230
„	b)	ب before noun by which adjuration is made.	231

ii)	لَ put after prep. ا or ؟ .	231
iii)	لَ repeated.	231
	Note. لَ with suffixes for reflexives.	231
iv)	Prep. لَ optional after ا & لَ	232
v)	Intervention of words between prep. and the word governed.	232
vi)	Prep. لَ variously used.	232
vii)	Prep. ا to denote denomination.	233
viii)	For the expression 'from'... 'to' or 'till'.	„
ix)	Partitive expression with prep. لَ	234
x)	Various uses of prep. لَ	234
xi)	ا & لَ as conjunction and preposition.	235
§ 274	C. Conjunction:	
i)	Conditional conjunctions.	236
ii)	Position of conditional particles.	238
iii)	لَ and لَ for exclusive affirmation.	„
iv. a)	لَ repeated for either ... or ...	238
b)	The same verb omitted in consequent clause.	238
v)	لَ as conjunctive particle of wish.	239
vii)	Wa'w (و) without the force of conjunction.	240
viii)	و , و , و to signify 'even', 'also' etc.	„
ix)	و , و to express state or manner.	240
x)	■ used to express purpose, result etc.	„
xi)	Co-ordinative conjunction repeated for "both ... and".	241
xii)	Prep. و as conjunction.	241
xiii)	Conjunction و - و meaning "or".	241
xiv)	و used to introduce interrogative clause.	„

xv)	o ² repeated for "either ... or".	242
xvi)	Disjunctive and other significations of Wāw o.	242
xvii)	Different persons joined by conjunction.	„
xviii)	Wāw - o in rhetorical sentences.	243
xix)	Wāw - o conj. omitted in continuous narrations.	243
xx)	Verbs consecutively following without conj. o.	243
§ 306	Interrogative particles to express questions.	377
§ 307	a) ʾ ² to introduce indirect interrogative.	378
	2. ʾ o ʾ ² to introduce indirect interrogation.	380
	3. Interrogations as expressions of wonder.	„
	4. Interrogative particle referring to several predicates not repeated.	381
	5. Negative question introduced by ʾ ² .	381



CORRIGENDA

Page	line	for	read
8	8	vesb	verb
15	1	LXII	XLII
21	2	ܡܠܟܐ : ܡܠܟܐ	ܡܠܟܐ ܡܠܟܐ
21	9	ܡܠܟܐ : ܡܠܟܐ	ܡܠܟܐ ܡܠܟܐ
40	10	ܡܠܟܐ ; ܡܠܟܐ ⁷	ܡܠܟܐ ; ܡܠܟܐ ⁷
43	5	ܡܠܟܐ ܡܠܟܐ	ܡܠܟܐ ܡܠܟܐ
45	11	LXIV	XLIV
50	8	ܡܠܟܐ ܡܠܟܐ	ܡܠܟܐ ܡܠܟܐ
53	4	ܡܠܟܐ ܡܠܟܐ	ܡܠܟܐ ܡܠܟܐ
55	10	ܡܠܟܐ ܡܠܟܐ	ܡܠܟܐ ܡܠܟܐ
55	17	spiritual	spiritual
55	1 (f. n.)	ܡܠܟܐ past Imperfect	ܡܠܟܐ of past Imperfect
61	19	he marked	be marked
80	5	patch; saddle	pack- saddle
81	14	ܡܠܟܐ	ܡܠܟܐ
84	12	ܡܠܟܐ ܡܠܟܐ	ܡܠܟܐ ܡܠܟܐ
87	3	aimals	animals
103	8	ܡܠܟܐ Edessa	Edessan
103	18	Nisibiti	Nisibite
„	1 (bottom)	Pagne Smith	Payne Smith
109	25	great work	great wealth
115	14	G ^e d ^h ama	G ^e d ^h ama k ^a d ^h maya
130	13	ܡܠܟܐ	ܡܠܟܐ
167	1 (bottom)	Ma ^h en	Mat ^h en
179	17	one tenth 1/8	..... 1/10

Page	line	for	read
180	12	from right to left	from left to right
181	16	175	75
188	24 (col. ii)	minut	minute
188	25 „	Pamphislius	Pamphilius
196	2	𐤀𐤁𐤁𐤁𐤁	𐤀𐤁𐤁𐤁𐤁
213	12	iniquous	iniquitous
213	1 (bottom)	propositions	prepositions
219	2	𐤀𐤁𐤁𐤁𐤁	𐤀𐤁𐤁𐤁𐤁
219	1' (bottom)	-ow will	now will
254	5 „	the or the forms	the other forms
255	5 „	𐤀𐤁𐤁𐤁𐤁	𐤀𐤁𐤁𐤁𐤁
278	3 „	𐤀𐤁𐤁𐤁𐤁	𐤀𐤁𐤁𐤁𐤁
288	6	𐤀𐤁𐤁𐤁𐤁	𐤀𐤁𐤁𐤁𐤁 . . .
306	17	chage	change
331	1 (bottom)	§ 278	§ 287
335	4 „	§ 62	§ 6. 3
378	3	𐤀𐤁𐤁𐤁𐤁 𐤀𐤁𐤁𐤁𐤁 𐤀𐤁𐤁𐤁𐤁	𐤀𐤁𐤁𐤁𐤁 𐤀𐤁𐤁𐤁𐤁 𐤀𐤁𐤁𐤁𐤁
395	2	𐤀𐤁𐤁𐤁𐤁	𐤀𐤁𐤁𐤁𐤁

ARAMAIC GRAMMAR

PART II.

LESSON XLI.

Verbal Nouns.

II. Nouns formed from Derivative Verbs.

§ 182. The different groups of nouns formed from Simple-P^{AL}-verbs have been treated with in Lesson XXIII. In the present Lesson we are recapitulating what has been given in the fore-going Lessons about the different forms of nouns formed from Derivative verbs ⁽¹⁾ - Active and Passive - along with Paradigms of Conjugations.

A Noun Agent - ܐܝܢܐ ܕܡܪܝܬܐ

§ 183. The Noun Agent m. s. is formed from Derivative active verbs by the addition of the suffix ܐܢܝܐ to the Present participle feminine singular (after eliminating the final paragodic Alap). For the feminine singular the suffix ܐܢܝܐ is changed into ܐܢܝܐ. For the plural number the final ܐ is changed into ܐ in the masculine and ܐܢܝܐ into ܐܢܝܐ in the feminine. Ex.

PA ^{EL}	M.	ܐܢܝܐ ܕܡܪܝܬܐ	s.	ܐܢܝܐ ܕܡܪܝܬܐ	pl.	ܐܢܝܐ ܕܡܪܝܬܐ	} merci- ful.
	F.	ܐܢܝܐ ܕܡܪܝܬܐ	s.	ܐܢܝܐ ܕܡܪܝܬܐ	pl.	ܐܢܝܐ ܕܡܪܝܬܐ	

(1) EThP^{EL} § 114-6. PA^{EL} § 131 B. 7, 8, 9; EThPA^{AL} § 145-B. 6; AP^{EL} § 151 B. 8, 9; ETAP^{AL} § 168 B. 6; ŠAP^{EL} & EŠTAP^{AL} § 173-4; Deponent § 179-3, 4, 5.

A P ^h EL	M. ⁽²⁾ ٱفْعَالٌ	s. ٱفْعَالٌ	pl. ٱفْعَالٌ	} offender.
	F. ٱفْعَالَةٌ	s. ٱفْعَالَةٌ	pl. ٱفْعَالَاتٌ	
S ^v AP ^h EL	M. ٱفْعَالٌ	s. ٱفْعَالٌ	pl. ٱفْعَالٌ	} liberator.
	F. ٱفْعَالَةٌ	s. ٱفْعَالَةٌ	pl. ٱفْعَالَاتٌ	

Note. 1. The verbal nouns m. s. of these forms leave away the suffix ٱلْـ when they stand as the first member of compound nouns. (Vide § 240 XXIII.)

2. Sometimes *a*) the prefix (ٱ) or *b*) both the prefix and the suffix (ٱلْـ) may be missing: Ex. *a*) ٱفْعَالٌ (ٱفْعَالٌ) Interpreter; ٱفْعَالٌ (ٱفْعَالٌ) Provider; ٱفْعَالٌ (ٱفْعَالٌ) Chief; ٱفْعَالٌ (ٱفْعَالٌ) merciful. &c. &c.

b) ٱفْعَالٌ (ٱفْعَالٌ) concert; participant; ٱفْعَالٌ (ٱفْعَالٌ) provider ٱفْعَالٌ (ٱفْعَالٌ) Interpreter. &c. &c.

B. Noun Passive- ٱفْعَالٌ ٱفْعَالٌ

I. Noun Passive formed from Active Derivative verbs.

§ 184. Noun Passive is formed from the Passive or Perfect participle of Active transitive verbs (§ 105; § 106 sq.). The Perfect participle feminine singular forms the m. s. Noun Passive. The feminine singular is formed by affixing the feminine termination ٱة to its construct state (which is the same as the Perfect participle m. s. § 131 B. 6, 8). For the formation of the masculine plural the final ٱ is changed into ٱ in all Nouns Passive formed from verbs ending in a strong letter; in nouns formed from Lamad weak verbs an additional ÷ comes upon the penultimate in the

(2) There are a few Nouns of Action of this form. Ex. ٱفْعَالٌ entry; ٱفْعَالٌ ascent; ٱفْعَالٌ decampment. &c.

formation of the masculine plural. The feminine plural is formed by assuming $\dot{\text{e}}$ on the letter preceding the final ه and dropping و just preceding (or simply ه is added to m. s. after eliminating the paragodic و). Ex.

PA'EL

Lamad strong	M.	مُفَدِّل	s.	مُفَدِّلٌ	pl.	مُفَدِّلُونَ	honourable
	F.	مُفَدِّلَةٌ	s.	مُفَدِّلَةٌ	pl.	مُفَدِّلَاتٌ	

Lamad weak	M.	مُفَدِّل	s.	مُفَدِّلٌ	pl.	مُفَدِّلُونَ	exalted
	F.	مُفَدِّلَةٌ	s.	مُفَدِّلَةٌ	pl.	مُفَدِّلَاتٌ	

AP^hEL

L. strong	M.	مُفَدِّلٌ	s.	مُفَدِّلٌ	pl.	مُفَدِّلُونَ	wealthy; prosperous
	F.	مُفَدِّلَةٌ	s.	مُفَدِّلَةٌ	pl.	مُفَدِّلَاتٌ	

L. weak	M.	مُفَدِّلٌ	s.	مُفَدِّلٌ	pl.	مُفَدِّلُونَ	reprobate; hated
	F.	مُفَدِّلَةٌ	s.	مُفَدِّلَةٌ	pl.	مُفَدِّلَاتٌ	

SAP^hEL

L. strong	M.	مُفَدِّلٌ	s.	مُفَدِّلٌ	pl.	مُفَدِّلُونَ	faithful; believer
	F.	مُفَدِّلَةٌ	s.	مُفَدِّلَةٌ	pl.	مُفَدِّلَاتٌ	

L. weak	M.	مُفَدِّلٌ	s.	مُفَدِّلٌ	pl.	مُفَدِّلُونَ	perfect; complete
	F.	مُفَدِّلَةٌ	s.	مُفَدِّلَةٌ	pl.	مُفَدِّلَاتٌ	

II. Noun- Passive formed from Passive Verbs.

§ 185. The Noun Passive m. s. is formed from Passive verbs by adding the termination ة to the (present) Participle feminine singular (after eliminating the final Alap). For the feminine singular ة is changed into ة . For the plural number the final ة is changed into ة in the masculine and ة into ة in the feminine. Ex.







ET^hPe^cEL

M. مِسْفَذٌ s. مِسْفَذٌ pl. مِسْفَذٌ } sensible
F. مِسْفَذٌ s. مِسْفَذٌ pl. مِسْفَذٌ } (§ 105)

ET^hPA'AL.

M.	سَمِعْتُ	s.	سَمِعْتُ	pl.	سَمِعْتُمْ	} Sactifiable: that wich is to be sanctified
F.	سَمِعْتِ	s.	سَمِعْتِ	pl.	سَمِعْتُمْ	

ETTAP^hAL

M.  s.  pl.  } successful
F.  s.  pl.  }

ES^vTAP^hAL

M. 𐎠𐎢𐎡𐎢𐎠𐎢𐎡𐎢𐎠 s. 𐎠𐎢𐎡𐎢𐎠𐎢𐎡𐎢𐎠 pl. 𐎠𐎢𐎡𐎢𐎠𐎢𐎡𐎢𐎠 } obedient,
 F. 𐎠𐎢𐎡𐎢𐎠𐎢𐎡𐎢𐎠 s. 𐎠𐎢𐎡𐎢𐎠𐎢𐎡𐎢𐎠 pl. 𐎠𐎢𐎡𐎢𐎠𐎢𐎡𐎢𐎠 } reduced to
 subjection.

Note. 1. ṣ-ḥ-ḥ (from ḥ-ḥ-ḥ - Kap soft) means "an object comprehensible or comprehended"; ṣ-ḥ-ḥ (from ḥ-ḥ-ḥ - Kap hard) means "one who comprehends".

2. **ᠰᠤᠵᠢᠨᠠᠭᠤᠨ** (from **ᠰᠤᠵᠢᠨ** 2nd Kap soft) means "surrounded" or "encompassed"; **ᠰᠤᠵᠢᠨᠠᠭᠤᠨ** (from **ᠰᠤᠵᠢᠨ** 2nd Kap hard) means "rotating, revolving; a vagabond; mendicant".

C. Noun of Action - **ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ**

I. Noun of Action formed from Active Derivative Verbs.

§ 186. Noun of Action is formed from Active Derivative verbs by change of vowels and augment of prefixes or suffixes or both. (cfr. § 107).

PA'EL (cfr. § 131. B. 9).

1. F. (1) מִפְּדִילָאֵךְ Ex. s. מִפְּדִילָאֵךְ pl. מִפְּדִילָאֵךְ
Separation; discrimination.
2. F. (2) מִפְּדִילָאֵךְ Ex. s. מִפְּדִילָאֵךְ pl. מִפְּדִילָאֵךְ
Separateness; distinctness; distinction.
3. M. (3) מִפְּדִילָאֵךְ Ex. s. מִפְּדִילָאֵךְ pl. מִפְּדִילָאֵךְ
praise; eulogy.
- „ (4) (מִפְּדִילָאֵךְ) s. מִפְּדִילָאֵךְ pl. מִפְּדִילָאֵךְ
supplication; entreaty.

APh^hEL (cfr. § 151. B. 9).

1. F. מִפְּדִילָאֵךְ Ex. s. מִפְּדִילָאֵךְ pl. מִפְּדִילָאֵךְ
Procreation; Productiveness, Maphrianate.
2. F. מִפְּדִילָאֵךְ „ s. מִפְּדִילָאֵךְ pl. מִפְּדִילָאֵךְ
Procreation.
3. F. מִפְּדִילָאֵךְ „ s. מִפְּדִילָאֵךְ pl. מִפְּדִילָאֵךְ
supplication (מִפְּדִילָאֵךְ^v)
4. M. מִפְּדִילָאֵךְ „ s. מִפְּדִילָאֵךְ pl. מִפְּדִילָאֵךְ
change; substitute; vicar
5. F. מִפְּדִילָאֵךְ „ s. מִפְּדִילָאֵךְ urine.

(1) From Noun Agent m. s. with suffix מִפְּדִילָאֵךְ.

(2) From Noun Passive m. s. with suffix מִפְּדִילָאֵךְ.

(3) Verbs denoting colour form adjectives of this type. Ex.
(מִפְּדִילָאֵךְ) מִפְּדִילָאֵךְ - black; מִפְּדִילָאֵךְ - red; מִפְּדִילָאֵךְ - yellow;
מִפְּדִילָאֵךְ - reddish; מִפְּדִילָאֵךְ - partly-coloured; מִפְּדִילָאֵךְ -
green.

(4) The prefix מִפְּ of deponent verbs is disregarded in the
formation of such nouns. (§ 179 - 5).

6. F. ܐܦܕܝܢܐ „ s. ܐܦܕܝܢܐ pl. ܐܦܕܝܢܐ
growth; increase.

ŠAP^hEL (cfr. § 173. 4).

1. F. ܐܦܕܝܢܐ Ex. s. ܐܦܕܝܢܐ pl. ܐܦܕܝܢܐ
Expansion; dissolution.

2. F. ܐܦܕܝܢܐ „ s. ܐܦܕܝܢܐ pl. ܐܦܕܝܢܐ
Expansion; looseness.

3. M. ܐܦܕܝܢܐ „ s. ܐܦܕܝܢܐ pl. ܐܦܕܝܢܐ
training; discipline.

(ܐܦܕܝܢܐ) Ex. s. ܐܦܕܝܢܐ pl. ܐܦܕܝܢܐ promise.

(ܐܦܕܝܢܐ) „ s. ܐܦܕܝܢܐ pl. ܐܦܕܝܢܐ filth; pollution.

(ܐܦܕܝܢܐ) „ s. ܐܦܕܝܢܐ pl. ܐܦܕܝܢܐ crowning.

Note. As in the case of Pe^eAL verbs (§ 108- 1) forms of Noun Passive masculine (rarely) and feminine formed from Derivative active verbs also are used as Noun of Action. Ex.

ܐܦܕܝܢܐ m. s. the act of standing; standing posture
 ܐܦܕܝܢܐ f. thought. ܐܦܕܝܢܐ m. Exaltation; a load. ܐܦܕܝܢܐ
f. a Syringe. There are also detached forms as:— ܐܦܕܝܢܐ —
scandal; ܐܦܕܝܢܐ m. blood relation; kinsman; ܐܦܕܝܢܐ —
satisfaction; ܐܦܕܝܢܐ — food; ܐܦܕܝܢܐ f. filth. ܐܦܕܝܢܐ —
battle; ܐܦܕܝܢܐ — glory; ܐܦܕܝܢܐ — service.

II. Noun of Action formed from Passive Verbs.

§ 187. Noun of Action is formed from passive verbs by adding the termination ܐܦܕܝܢܐ (f.) to the m. s. of the participial noun (§ 185).

ET^hPe^eEL. F. ܐܦܕܝܢܐ ex. s. ܐܦܕܝܢܐ pl. ܐܦܕܝܢܐ
separation; divisibility.

ET^hPA'AL. F. **קִדְּשׁוּ** ex. s. **קִדְּשׁוּ** pl. **קִדְּשׁוּ**
sanctification; consecration.

ETTAP^h AL. F.

ႱႱႱႱႱႱႱႱ ex, s. ႱႱႱႱႱႱႱႱ pl. ႱႱႱႱႱႱႱႱ
formation; the being affected or influenced.

ESTAP^vAL. F.

ꠘꠞꠟꠢ꠨ꠦ꠳ꠤ ex. s. **ꠘꠞꠟꠢ꠨ꠦ꠳ꠤ** pl. **ꠘꠞꠟꠢ꠨ꠦ꠳ꠤ**
acquaintance; knowledge ; recognition.

D. Nouns of Instrument, Time, Place.

§ 188. Nouns of Instrument, Time and Place are formed only from the Active verbs. They are mostly of the participial forms.

A. Nouns of Instrument denote the instruments with which the action signified by the verb is done. They are mostly of the following forms:—

1. **ḥḥḥ** or **ḥḥḥ** Ex. (**ḥḥḥ**) **ḥḥḥ** - bell.
 (**ḥḥḥ**) **ḥḥḥ** a founder; a metal-caster; instrument
 for melting, injecting. (**ḥḥḥ**) **ḥḥḥ** - a broom;
 (**ḥḥḥ**) **ḥḥḥ** - a Syringe.

2. **مُضَفِّفٌ** Ex. (**مُضَفِّفٌ**) - Snuffers.
(مُضَفِّفٌ) **مُضَفِّفٌ** pl. **مُضَفِّفَاتٌ** - Wincing fan; showel.
(مُضَفِّفٌ for **مُضَفِّفٌ**) **مُضَفِّفٌ** (for **مُضَفِّفٌ**) - Sickle.
(مُضَفِّفٌ) **مُضَفِّفٌ** or **مُضَفِّفٌ** - An instrument for
smearing the eyes; the style or stick used in applying
Kohl to the eyes.

3. ꨀꨣꨣꨣꨣꨣꨣ - (ꨀꨣꨣꨣꨣ or ꨀꨣꨣꨣꨣ) ꨀꨣꨣꨣꨣ (for ꨀꨣꨣꨣꨣ)
a broach, (ꨀꨣꨣꨣ) ꨀꨣꨣꨣꨣ - broom.

4. سَوَّ (سَوَّ for سَوَّ) سَوَّ - a saw.

B. Nouns of Time show the time of the fulfilment of the action denoted by the verb. They are of the form **مَفْعَلَات**. Ex.

(مَفْعَلَاتُ) **مَفْعَلَاتُ** - the time of sun-rise.

(مَفْعَلَاتُ) **مَفْعَلَاتُ** - the time of sun-set.

(مَفْعَلَاتُ) **مَفْعَلَاتُ** - birth; nativity; the time of birth.

C. Nouns of Place show the place where the action denoted by the verb takes place. They are generally of the form **مَفْعَلَات** or **مَفْعَلَات** Ex.

(مَفْعَلَاتُ) **مَفْعَلَاتُ** bed : (مَفْعَلَاتُ) **مَفْعَلَاتُ** - habitation; abode.

(مَفْعَلَاتُ) **مَفْعَلَاتُ** dormitory, sleep; (مَفْعَلَاتُ) **مَفْعَلَاتُ** - East.

(مَفْعَلَاتُ) **مَفْعَلَاتُ** West ; (مَفْعَلَاتُ) **مَفْعَلَاتُ** habitation; abode.

(مَفْعَلَاتُ) **مَفْعَلَاتُ** school; (مَفْعَلَاتُ) **مَفْعَلَاتُ** - Altar; place of sacrifice.

Note. 1. Many nouns of Place are formed by prefixing **مَفْعَلَات** to other nouns. Ex. **مَفْعَلَاتُ** **مَفْعَلَاتُ** or **مَفْعَلَاتُ** **مَفْعَلَاتُ** - prison.

مَفْعَلَاتُ **مَفْعَلَاتُ** - treasury. **مَفْعَلَاتُ** **مَفْعَلَاتُ** - Inkstand. &c. (cfr. § 260).

2. Several of the nouns of the forms given above (§ 188) have only an abstract sense. Ex. **مَفْعَلَاتُ** flow: **مَفْعَلَاتُ** - taking. &c. (§ 186 note).

§ 189. **Syntax.** I. The Noun Passive formed from the passive verbs (§ 185) expresses a sense akin to the gerundive in English such as "capable of"; "fit to be"; "should be"; "worthy of" etc. Ex.

مَفْعَلَاتُ **مَفْعَلَاتُ** - fit to be eaten; eatable; edible. etc.

مَفْعَلَاتُ **مَفْعَلَاتُ** - laudable; worthy of praise.

مَفْعَلَاتُ **مَفْعَلَاتُ** - that which can or should be explained.

II. The negative particle **لَا** is put before

adjectives and substantives to form their negatives.
(cfr. § 54. III. 1.).

مُتَمِّتٌ - mortal. لَا مُتَمِّتٌ - immortal.

لا مرئي - invisible. مرئي - visible.

بِالْخُلْدِ - By immortality; immortally.

III. The adverbs of manner - كَيْفًا, كَيْفَانِيَّةً, كَيْفَ الْجَوَانِبِ

“as” are used correlatively with **سَوَاءٌ : سَوَاءٌ** “so”, adverbs of the same kind. Ex.

2. جوتہ دمکھک ہندو کہ دیکھ ۱۰۷ ہندو... ۱۰۸ ہندو

.ᐱᓂᓃᑦ ᐱᓂᓃᑦ ᐱᓂᓃᑦ As by the fault of one
there was condemnation... so by the justice of one there
will be victory.

Vocabulary.

ⲉⲓⲛⲓⲁ pr. n. Eliseus.

𐎧𐎠𐎢𐎡𐎹 f. sweetness;
pleasantness.

Jericho (a town).

pl. ۱۰۰ : ۲۰ : ۱۰۰ : ۱۰۰

f. 'Liturgy; Mass;
Annaphora.

pf. **جَمَعُ** (جَامِعًا) - **مُجَمِّعٌ** f.
tribunal; judgement seat.

ᐅᐅᐅᐅ tribunal; law court

مُتَمَسِّحٌ m. consoler; one
who consoles.

മുഹൂർത്തം m. pleasant;
jocund; fit or worthy
to enjoy.

to touch, handle,
embrace, feel, spy,
explore, try.

Et^hp^c. to be
touched, apprehended;
to be tangible.

~~3-111~~ 300 m. perceptible;
palpable; tangible;
comprehensible.

~~2-4~~ m. sterile; destitute, lonely.

𐄂:𐄂𐄂 to bark; yelp,
quarrel.

مُبْغِضٌ m. reviler; hater;
taunter.

- مَبْتَلَةٌ f. ruin; corruption; destruction; corruptibility; debauchery.
 مَبْدُوحٌ m. proud.
 مَبْدُوحٌ m. tastable; sensible to taste.
 مَبْذُولٌ erroneous; fallible.
 مَبْذُولٌ m. perishable.
 مَبْذُولٌ m. afflicted; harassed; agitated.
 مَبْذُولٌ m. seat; throne.
 مَبْذُولٌ m. cogniscible; knowable; conceivable by the mind.
 مَبْذُولٌ m. subduable.
 مَبْذُولٌ m. impregnable.
 مَبْذُولٌ m. A supplicant; intercessor; supplicatory; deprecatory.
 مَبْذُولٌ m. encouragement; consolation.
 مَبْذُولٌ m. threatening; threat; menace.
 مَبْذُولٌ m. speech; sound; utterance; tongue.
 مَبْذُولٌ m. weak; unhealthy; dubious.
 مَبْذُولٌ f. salt.
 مَبْذُولٌ m. purifier; cleansing; deterrent.
- مَبْذُولٌ m. measured; measurable.
 مَبْذُولٌ m. infinite; immeasurable.
 مَبْذُولٌ m. unspeakable; inexpressible; ineffable.
 مَبْذُولٌ m. supporter; helper; upholder.
 مَبْذُولٌ f. patience; endurance; self-control; continence.
 مَبْذُولٌ f. doing; operation; business; transaction; supervision; visit.
 مَبْذُولٌ to suffice; to be able; to be enough; to be fit; to be adequate.
 مَبْذُولٌ m. Infinite; unlimited.
 مَبْذُولٌ m. helper; assistant.
 مَبْذُولٌ m. burial.
 مَبْذُولٌ m. help.
 مَبْذُولٌ m. aggrieved; afflicted.
 مَبْذُولٌ inscrutable.
 مَبْذُولٌ m. blind.
 مَبْذُولٌ m. redemptive.
 مَبْذُولٌ PA. to explain.
 مَبْذُولٌ m. inexplicable.

- ٢٠٠٠٠٠٠٠ m. control; supply; support; sustenance; provision; providence.
 ٢٠٠٠٠٠٠٠ (ف) f. freedom; confidence.
 ٢٠٠٠٠٠٠ m. fertile; generative.
 ٢٠٠٠٠٠٠ m. answering; converting.
 ٢٠٠٠٠٠٠ m. An insolent, infamous, outrageous, or contumelious person.
 ٢٠٠٠٠٠٠ inflexible; firm; unperturbed.
 ٢٠٠٠٠٠٠ m. capable of containing or receiving; receiver; recipient.
 ٢٠٠٠٠٠٠ f. fore-knowledge.
 ٢٠٠٠٠٠٠ m. Sanctuary; holy place.
 ٢٠٠٠٠٠٠ m. the buried.
 ٢٠٠٠٠٠٠ m. restorer; one who raises (the dead.)
 ٢٠٠٠٠٠٠ f. chariot.
 ٢٠٠٠٠٠٠ m. sensible; palpable.
 ٢٠٠٠٠٠٠ f. sensation; perception.
 ٢٠٠٠٠٠٠ f. equity; equality.
 ٢٠٠٠٠٠٠ m. betrayer; traitor
 ٢٠٠٠٠٠٠ m. he that washes.
 ٢٠٠٠٠٠٠ m. he that is to be washed.
 ٢٠٠٠٠٠٠ f. obedient; willing.
 ٢٠٠٠٠٠٠ obedience; willingness.
 ٢٠٠٠٠٠٠ m. catechumen; one to be instructed.
 ٢٠٠٠٠٠٠ m. ruler; governor; prince.
 ٢٠٠٠٠٠٠ grace; gift; legacy.
 ٢٠٠٠٠٠٠ m. a giver.
 ٢٠٠٠٠٠٠ m. broken; contrite; wearied.
 ٢٠٠٠٠٠٠ without beginning.
 ٢٠٠٠٠٠٠ m. participant; partaker.
 ٢٠٠٠٠٠٠ m. depth; abyss.
 ٢٠٠٠٠٠٠ m. marvellous; wonderful.
 ٢٠٠٠٠٠٠ position; foundation; base.
 ٢٠٠٠٠٠٠ m. teacher; instructor; missionary.
 ٢٠٠٠٠٠٠ m. perishable; dissolving.
 ٢٠٠٠٠٠٠ f. repentance.
 ٢٠٠٠٠٠٠ m. penitent.

Exercise 38 A.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17.

18. 19. 20. 21. 22. 23. 24. (Filex.)
 25. (Filex.)
 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exercise 38 B.

1. The day of confinement has approached.
2. But Judas, the traitor, also was standing with them.
3. He was filling their hearts (with) food and pleasure.
4. He opened the door of the faith to the gentiles.
5. We boast in the hope of the glory of God.
6. Hatred of the haters fell upon me.
7. We offer up (to Thee)
8. Let us remember Him and praise Him at this moment of the burial of His servant and at all feasts.
9. Glory to Thee, the resuscitator of the dead.
10. Thou art the strengthener

of the weak (m. pl.); Thou art the pardoner of the sinners... the strength of the afflicted. 11. He asks of Thee the pardon of his debts. 12. Blessed are ye, the dead, on that day on which there will be (ܐܘܪܝܬܐ) resurrection, because (ܐ) that living body that you have eaten and that propitiatory (ܐܝܬܐ) blood, that you have drunk will raise (m. s. pres.) you on the right side. 13. Glory to that resurrection of the buried, and the rising of the dead (ܐܘܪܝܬܐ pl.), that solace of the aggrieved (m. pl.), and the consolation of the wearied (m. pl.). 14. Martyrs loved Christ with all the might of their minds and hated the honours of the perishable time. 15. All that is visible is seen either (ܐܘܪܝܬܐ) partly (ܐܘܪܝܬܐ) or (ܐܘܪܝܬܐ) entirely (ܐܘܪܝܬܐ). 16. The sea is large... and its depth is unfathomable (ܐܘܪܝܬܐ ܐܘܪܝܬܐ). 17. And the irrational creatures (ܐܘܪܝܬܐ ܐܘܪܝܬܐ) became obedient (m. pl.). 18. With the holy Mar Šallit̃ha let him be in the unspeakable happinesses, (that are) prepared for him. 19. Grant us, Lord, Thy imperishable blessings and the grace (ܐܘܪܝܬܐ) of Thy rich and permanent (ܐܘܪܝܬܐ ܐܘܪܝܬܐ) gifts with good supervision. 20. For infallible are for us the marvellous wonders of Thy redemptive economy. 21. But O Lord, let these very things, in which we are participants make us worthy of enjoying (ܐܘܪܝܬܐ ܐܘܪܝܬܐ) with Thee. 22. Stretch out, O Lord, that invisible right hand of Thine and bless this congregation of Thy adorers. 23. Hossana to the immeasurable Sea of benefits which gave the tongue of praise in the mouth of children. 24. And now, Lord God, bless us all, Thy servants, (who are) washers and (who are) to be washed. 25. According to the inscrutable judgments of Thy providence(s) and according to the immeasurable depth of Thy justice by Thy fore knowledge Thou hast made this soul pass from this life (pl.).

LESSON LXII.

Defective and Impersonal Verbs.

I. Defective Verbs or Verbs of incomplete Conjugation.

§ 190. Verbs, which do not have regular forms of moods and tenses, or verbs, which do not have all the different verbal forms, such as PA'EL, ET^h-PA'AL, AP^hEL etc., may be called defective verbs or verbs of incomplete conjugation. But generally, this term is limited to those verbs, which are used in P^eAL and which do not have a complete conjugation in that form. The following are the most common of such verbs:—

1. **יָתַן** - to give (cfr. § 83-4), has no Imperfect and Infinitive in P^eAL. It has a complete conjugation in ET^hP^eEL (§ 123).

2. **נָתַן** - to give (cfr. § 83-4), has only Imperfect and Infinitive in P^eAL. These two verbs- **יָתַן** & **נָתַן** - together make a complete conjugation in the P^eAL form.

3. **חָבַד** - has only the Present participle in P^eAL, as- s. m. **חָבֵד** f. **חָבֵדָה** pl. m. **חָבִידִים** f. **חָבִידוֹת** - to be due; it behoves, it is obligatory.

a) When it means "to be due" **חָבַד** is inflected in all the forms of the Present participle as given above. Ex. **לִּי חָבִידִים אֵלֶּם** - These books are due to me.

b) When it means "it behoves, it is obligatory" it is used impersonally in m. s. (**חָבֵד**) only with a noun or pronoun in the dative case. (cfr. § 191) Ex. **חָבֵד לָנוּ** it behoves us: it is obligatory for us.

c) The Past participle of ܐܕܝܢ is used adjectively or substantively as: ܐܕܝܢܐ m. s. ܐܕܝܢܐܝܐ pl. holy: just.

d) ܐܕܝܢ - has complete conjugation in PA'EL and ET^hPA'AL.

4. ܐܕܝܢ - is the only verbal root beginning with Waw. (1) It has only the Present participle in P^eAL.

a) In the sense of "it is befitting", "it is necessary" ܐܕܝܢ is inflected in all the forms of the Present participle, as, sing. m. ܐܕܝܢܐ f. ܐܕܝܢܐ pl. m. ܐܕܝܢܐܝܐ f. ܐܕܝܢܐܝܐ .
Ex. ܕܐܕܝܢܐܝܐ ܕܐܕܝܢܐܝܐ - Things fit for food (eating)
 ܕܐܕܝܢܐܝܐ or ܕܐܕܝܢܐܝܐ - It is right that, or It is fitting that.

b) In the sense of "it should be", "it ought to be", "it becomes", it is used impersonally in m. s. only with a noun or pronoun in the dative case. Ex. ܕܐܕܝܢܐܝܐ .
I should, I ought to; ܕܐܕܝܢܐܝܐ - They must; it becomes them. (Vide. § 191).

c) ܐܕܝܢ has a complete conjugation in ET^hPA'AL as ܐܕܝܢܐܝܐ to be fitting, to beseem.

5. The root ܐܕܝܢ has only the Present participle in P^eAL, as, sing. m. ܐܕܝܢܐ (2) f. ܐܕܝܢܐ pl. m. ܐܕܝܢܐܝܐ f. ܐܕܝܢܐܝܐ meaning-fair, comely, meet; becoming, seemly, suitable, virtuous, noble, honourable. This participle is inflected with pronominal enclitics, as ܐܕܝܢܐܝܐ or ܐܕܝܢܐܝܐ Thou art fair; ܐܕܝܢܐܝܐ or ܐܕܝܢܐܝܐ - you are fair etc.

(1) ܐܕܝܢܐܝܐ - to gather together in a rendezvous, ܐܕܝܢܐܝܐ to blossom
 ܐܕܝܢܐܝܐ to sob, ܐܕܝܢܐܝܐ to expand, are verbs beginning with Waw, but they are derived from other words (Ming. § 145).

(2) W. S. also ܐܕܝܢܐܝܐ .

It is used impersonally with a noun or pronoun in the dative case in the sense of "it becomes, seems, befits, is due", and then it agrees, with the noun to which it refers, in gender and number: Ex.

ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ praise befits thee; ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ Praise (Glory) befits thee. (cfr. § 191).

6. ᐱᐱᐱ "to be able, allowed; to have the power" is used only in the Perfect participle in the Simple (P^eAL) form, as, sing. m. ᐱᐱᐱ f. ᐱᐱᐱ pl.m. ᐱᐱᐱ f. ᐱᐱᐱ. It has a personal inflexion with pronominal enclitics (1) as, ᐱᐱᐱ ᐱᐱᐱ or ᐱᐱᐱ I am able; ᐱᐱᐱᐱ ᐱᐱᐱ or ᐱᐱᐱᐱ you are able. etc. Often it is followed by ᐱᐱᐱ for the sake of emphasis as, ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ I am not able to keep silence.

a) It is often used impersonally in the sense of "It may" or "it can" be. In such usage the feminine singular is preferred with a noun or pronoun in the dative case or Infinitive construct. Ex. ᐱᐱ ᐱᐱᐱ ᐱᐱ - I am not able; ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱ - it cannot be; it is impossible (to happen).

b) ᐱᐱᐱ has complete conjugation in ET^hP^eEL ᐱᐱᐱᐱ and AP^hEL- ᐱᐱᐱ - to be able.

7. ᐱᐱᐱ - "to be holy" in P^eAL has only the Prefect participle, as, sing. m. ᐱᐱᐱᐱ f. ᐱᐱᐱᐱ pl.m. ᐱᐱᐱᐱᐱ f. ᐱᐱᐱᐱ - holy; substantively ᐱᐱᐱᐱ means "the holy man; Saint; the Holy one" (God).

a) ᐱᐱᐱ has complete conjugation in PA'EL ᐱᐱᐱ to sanctify, and ET^hPA'AL ᐱᐱᐱᐱ - to be sanctified.

(1) These participles have also compound conjugations with the auxiliary verb ᐱᐱᐱ. (cfr. § 203).

N. B.— There are several other verbs which are used in parts only as:— **ሰጥኝ** (Pres. part.) useful; **ዘጋጅ** (P. p.) bound or wound; **ዘጋጅ** (PA. P. p.) polluted etc.

8. **ሥላ፤** “to be” or “to have” **አል፤** “not to be” or “not to have”. To what has been said previously (cfr. § 48; § 49) about these verbs the following may be added.

a) In the sense of “to have” **ሥላ፤** and of “not to have” **አል፤** form their past tense followed by **የዕገ** in the Perfect ⁽¹⁾ Ex. **የዕገ ሥላ፤** **የዕገ ሥላ፤** He had a book. ⁽²⁾ **የዕገ ሥላ፤** **ዕዕገ ሥላ፤**. He had books. etc. (Vide § 207 VII)

b) In the sense of “to be” **ሥላ፤** and of “not to be” **አል፤** are inflected with pronominal enclitics in the Present tense (§ 48). **ሥላ፤** has only the Present tense and Infinitive as its own. **ሥላ፤** and **አል፤** (assuming pronominal suffixes in agreement with the subject) have complete conjugation together with the auxiliary verb **የዕገ** (which should be inflected in perfect agreement with the subject in gender, number and person).

Perfect.

Sing. II I M. **የዕገ** F. **ዕዕገ** was. etc.

„ „ **የዕገ ለኔ** „ **ዕዕገ ለኔ** was not etc. (like **የዕገ ለኔ** § 94; § 95 B. 2.).

Imperative.

Sing. M. **የሥላ፤** **የዕገ** be thou **የሥላ፤** **የዕገ ለኔ** Be thou not

F. **የአል፤** **የዕገ** „ „ **የአል፤** **የዕገ ለኔ** „ „

(1) **የዕገ** of **የዕገ** is occulted when it follows another verb as auxiliary.

(2) **የዕገ ሥላ፤** is used also in the same sense as **የዕገ ሥላ፤** He will have.

- Pl. M. ၵၵၵၵၵ ၵၵၵၵၵ ၵၵၵၵၵ ၵၵၵၵၵ ၵၵၵၵၵ ၵၵၵၵၵ
Be ye Be ye not.
F. ၵၵၵၵၵ ၵၵၵၵၵ ၵၵၵၵၵ ၵၵၵၵၵ ၵၵၵၵၵ ၵၵၵၵၵ
Be ye Be ye not.

Imperfect.

Sing.

Pl.

- III M ၵၵၵၵၵ ၵၵၵၵၵ¹ he will be ၵၵၵၵၵ ၵၵၵၵၵ they will be
F. ၵၵၵၵၵ ၵၵၵၵၵ she " " ၵၵၵၵၵ ၵၵၵၵၵ " "
II M. ၵၵၵၵၵ ၵၵၵၵၵ you (thou) ၵၵၵၵၵ ၵၵၵၵၵ you
will be
F. ၵၵၵၵၵ ၵၵၵၵၵ " " ၵၵၵၵၵ ၵၵၵၵၵ " "
I C. ၵၵၵၵၵ ၵၵၵၵၵ I shall be ၵၵၵၵၵ ၵၵၵၵၵ We shall be

Infinitive.

Abs. ၵၵၵၵ (2) Cons. ၵၵၵၵ to be.

(3) ၵၵၵၵ ၵၵ - not to be.

Present tense.

ၵၵၵၵၵၵ He is. ၵၵၵၵၵ She is. etc. (§ 48)

Sing.

Past Imperfect.

- III M. ၵၵၵၵ ၵၵၵၵၵ He was ၵၵၵၵ ၵၵၵၵၵ He was not
F. ၵၵၵၵ ၵၵၵၵၵ She was ၵၵၵၵ ၵၵၵၵၵ She was not
II M. ၵၵၵၵ ၵၵၵၵၵ Thou wert ၵၵၵၵ ၵၵၵၵၵ Thou
wert not
&c. &c. &c. &c.

1 For negative expression put ၵၵ before these forms as

. ၵၵၵၵၵ ၵၵၵၵၵ ၵၵ

(2) ၵၵၵၵ - This form is rare. ၵၵၵၵ is used instead.

(3) There is no form as ၵၵၵၵ ၵၵ

Sing.

Past Perfect.

| | | | | | |
|-----|----|-------------|-------------|----------------|-----------------|
| III | M. | ܕܐܘܬܐ ܕܐܘܬܐ | He had been | ܕܐܘܬܐ ܕܐܘܬܐ ܕܠ | He had not been |
| | F. | ܕܐܘܬܐ ܕܐܘܬܐ | She „ „ | ܕܐܘܬܐ ܕܐܘܬܐ ܕܠ | She „ „ |
| II | M. | ܕܐܘܬܐ ܕܐܘܬܐ | you (thou) | ܕܐܘܬܐ ܕܐܘܬܐ ܕܠ | you (thou) |
| | F. | ܕܐܘܬܐ ܕܐܘܬܐ | „ „ | ܕܐܘܬܐ ܕܐܘܬܐ ܕܠ | „ „ |
| I | C. | ܕܐܘܬܐ ܕܐܘܬܐ | I had been | ܕܐܘܬܐ ܕܐܘܬܐ ܕܠ | I had not been |
| | | &c. | &c. | &c. | &c. |

II. Impersonal Verbs.

§ 191. Verbs which have no personal conjugation are termed Impersonal verbs. But there are no impersonal verbs as such in Syriac. The third person feminine singular (in all the tenses) of certain verbs are used impersonally, as ܕܐܘܬܐ it happened. Of such verbs a personal conjugation is effected by adding the personal pronouns in the dative case.

Conjugation.

ܕܐܘܬܐ to be grieved (1)

Perfect.

| | | | | | |
|-----|----|-------------|-------------------------------------|-------------|--------------------------------------|
| III | M. | ܕܐܘܬܐ ܕܐܘܬܐ | it grieved him or he was sorry | ܕܐܘܬܐ ܕܐܘܬܐ | } it grieved them or they were sorry |
| | F. | ܕܐܘܬܐ ܕܐܘܬܐ | it her or she | ܕܐܘܬܐ ܕܐܘܬܐ | |
| II | M. | ܕܐܘܬܐ ܕܐܘܬܐ | it grieved thee or thou wert sorry. | ܕܐܘܬܐ ܕܐܘܬܐ | } it grieved you or you were sorry. |
| | F. | ܕܐܘܬܐ ܕܐܘܬܐ | | ܕܐܘܬܐ ܕܐܘܬܐ | |
| I | C. | ܕܐܘܬܐ ܕܐܘܬܐ | it grieved me or I was sorry | ܕܐܘܬܐ ܕܐܘܬܐ | } it grieved us or we were sorry. |
| | | | | | |

(1) In the sense of “to be short” ܕܐܘܬܐ has a complete personal conjugation.

Imperfect.

Sing. $\text{١} : \text{٢} : \text{٣} : \text{٤} : \text{٥} : \text{٦}$

it will grieve him, her, you, me; or
he, she, you, I - will be sorry.

Pl. $\text{A} \cdot \text{B} \cdot \text{C} \cdot \text{D} \cdot \text{E} \cdot \text{F} \cdot \text{G} \cdot \text{H} \cdot \text{I} \cdot \text{J} \cdot \text{K} \cdot \text{L} \cdot \text{M} \cdot \text{N} \cdot \text{O} \cdot \text{P} \cdot \text{Q} \cdot \text{R} \cdot \text{S} \cdot \text{T} \cdot \text{U} \cdot \text{V} \cdot \text{W} \cdot \text{X} \cdot \text{Y} \cdot \text{Z}$

it will grieve them, you, us. or
they, you, we- will be sorry.

Present tense.

Sing. خَذَنْتُ : خَذَ : لَبِ : لَبَّ : لَبَّ : لَبَّ

it grieves him, her, thee, me;
or he, she, is, thou art, I am, sorry.

Pl. خذني : اذهب : اكتب : ارجو : ارجو

it grieves them, you, us;
or they, you, we- are sorry.

Present Passive.

Sing. جَدُّ : لَدُّ : لَدُّ : لَدُّ : لَدُّ

he, she, is, thou art, I am, (being) grieved, or sorry.

Pl. $\chi\chi\chi\chi$: $\chi\chi\chi\chi$: $\chi\chi\chi\chi$: $\chi\chi\chi\chi$: $\chi\chi\chi\chi$

they, you, we are (being) grieved, or sorry.

Note.—Compound tenses of Impersonal verbs are also formed like-wise (3. f. s. with dative of person). [cfr. § 203]. Ex.

Past Perfect— **كُنْتُ سَاحِظًا** I had been sorry.

Past Imperfect — ማላ ሲሆን (ሲሆን) he was sorry.

Desiderative — **لَا تَحْزَنُ** (تَحْزَنُ) **أَنْتَ** you shall not
be sorry.

§ 192. Of the verbs impersonally used the following are of more frequent occurrence:—

يَحْتَـ - it behoves; it is obligatory (§ 190- 3. b).

290 - it should be; it ought to be; it becomes (§ 190. 4. b).

ܦܝܬܝܐ - it is possible; it may, can be (§ 190. 6. a).

ܡܕܝܐ - to be grieved. (§ 191).

ܡܕܝܐ ܡܕܝܐ ܡܕܝܐ : ܡܕܝܐ : ܡܕܝܐ - to be tired, disgusted, distressed.

(ܡܕܝܐ) - to to be disgusted; to abhor.

ܡܕܝܐ - to be pleased.

The following phrases also may be noted:—

ܡܕܝܐ ܡܕܝܐ - I was zealous for.

ܡܕܝܐ - He was out of mind.

ܡܕܝܐ ܡܕܝܐ - (§ 80, ii n. 1.) I was in need of something; something was a necessity for me.

(1) ܡܕܝܐ ܡܕܝܐ ܡܕܝܐ ܡܕܝܐ - He was pained and grieved.

ܡܕܝܐ ܡܕܝܐ - Thou hast not been provoked to anger

ܡܕܝܐ ܡܕܝܐ - She was full of complaints.

§ 193. Note. 1. Besides the participles ܡܕܝܐ and ܡܕܝܐ (§ 192) there are also verbs, whose 3. m. s. is used impersonally. Ex.

ܡܕܝܐ ܡܕܝܐ - (Something) pained me; I was grieved at (something.)

ܡܕܝܐ ܡܕܝܐ ܡܕܝܐ ܡܕܝܐ

He mourned sincerely for those who ...

ܡܕܝܐ ܡܕܝܐ - I was eager for.

ܡܕܝܐ - It was said.

ܡܕܝܐ ܡܕܝܐ - I was grieved; it grieved me.

(1) Likewise with other participles and verbal adjectives also impersonal verbs are formed.

אֲנִי זָהֵד לְךָ - I am zealous for; I am diligent in.

רָחֵב לִי - It is spacious for me; I have freedom.

נִשְׂמָחָה לִּי - It pleased me; I am pleased.

נִשְׁמָחָה לִּי - It displeased me; I am displeased.

אֲנִי מְבֻזָּה (מִי) לִּי : מִי מְבֻזָּה לִּי : (אֲנִי) - I am vexed, offended; it offended me.

2. In meteorological occurrences 3. f. s. is generally preferred as:—

הֵיבֵלָה - it has become clear; it has dawned.

הִשְׁכָּחָה - it has become dark.

הָיָה לְהִשְׁכָּחָה - it was about to get dark.

הָיָה לְהִשְׁכָּחָה בְּעוֹלָם הַיּוֹם - before it was yet making for day light.

הִשְׁכָּחָה - It rained. אֲמָרָה - It may rain (in later writings); but הֵיבֵלָה m. s. - It has become clear; it shone.

3. When an indefinite "it" is comprised in a phrase it is generally expressed by 3. f. s. Ex.

אֲבָרָה לְךָ אֲבָרָה - But, if it is possible and not burdensome to you.

כִּי־בָרָךְ - As it comes. כִּי־כֵן - Thus it is.

אֲבָרָה לְךָ - If it had been possible.

לֹא־נִשְׁאָרָה לְךָ - For it does not suit Saul.

אֲבָרָה לְךָ - It was possible for him.

אֲבָרָה לְךָ - Whatever he can provide.

אֲבָרָה לְךָ - He can; he is able.

Exception: But there are many examples in which masculine is used in such phrases; Ex.

אִם יִשְׁכַּח אֶת הַיָּדָא - If he be healthy and
able. Spic. S. p, 13.

כְּכִדְּכִי אֶתְּכִי אֶתְּכִי אֶתְּכִי - As it seemed
(good) to him who commands.

אֶתְּכִי אֶתְּכִי אֶתְּכִי - With the measure-
ment you measure it will be measured to you (Math. 7.2)

אֶתְּכִי אֶתְּכִי אֶתְּכִי - Ask and it shall be given to you.
(Math. 7: 7).

4. When a noun clause introduced by אֶתְּכִי "that" stands as the subject the gender of the impersonal verb may either be masculine or feminine. as, . . . אֶתְּכִי or . . . אֶתְּכִי - It happens that, . . . אֶתְּכִי or . . . אֶתְּכִי. It is written that. etc.

Exception:— But אֶתְּכִי and אֶתְּכִי as impersonal are always masculine. (§ 190. 3 b.).

5. In sentences having the Infinitive construct as subject masculine prevails. Ex. אֶתְּכִי - It is good to learn. אֶתְּכִי אֶתְּכִי - And it is not enjoined upon thee to tire thyself.

Exception:— But the feminine is retained in established phrases like:—

אֶתְּכִי - I am vexed that; אֶתְּכִי - I am vexed to אֶתְּכִי or אֶתְּכִי - I desire that.

Likewise: אֶתְּכִי אֶתְּכִי - His commands... to tell is too much.
אֶתְּכִי אֶתְּכִי - to speak of prudence would be too much.

§ 194. **Syntax.** I. The person or thing standing as the subject of an impersonal verb is put in the dative case. Ex.

אֶתְּכִי - it grieved me; אֶתְּכִי it pained me.

II. The verb **ܦܝܝܬ** - 'to fear' may take the object in the accusative case or may prefer to have the preposition **ܐܢܝܢ** : **ܐܢܝܢ** to govern it. Ex.

ܦܝܝܬ ܐܠܗܐ ܠܡܕܢܐ or **ܦܝܝܬ ܐܠܗܐ ܐܢܝܢ ܡܕܢܐ** or **ܦܝܝܬ ܐܠܗܐ ܐܢܝܢ ܡܕܢܐ**
I feared the Lord.

Vocabulary.

| | |
|--|---|
| ܦܝܝܬ m. prison | ܦܝܝܬ m. earthly; mortal;
creature of earth. |
| ܦܝܝܬ pr. n. Jonas. | ܦܝܝܬ to be becoming;
proper; comely. |
| ܦܝܝܬ pl. ܦܝܝܬ
f. wailing; shouting. | ܦܝܝܬ daintiness delicacy;
pleasure. |
| ܦܝܝܬ adv. perhaps. | ܦܝܝܬ m. sentence; word. |
| ܦܝܝܬ m. hungry. | ܦܝܝܬ m. summer. |
| ܦܝܝܬ pl. ܦܝܝܬ
roof; shed; booth; tent;
tabernacle. | ܦܝܝܬ thanks-
giving. |
| ܦܝܝܬ f. custom. | ܦܝܝܬ m. beloved; friend. |
| ܦܝܝܬ Ninive (town) | ܦܝܝܬ f. pride; height;
elevation. |
| ܦܝܝܬ pr. n. Samblath. | ܦܝܝܬ m. authority;
power. |
| ܦܝܝܬ m. winter. | ܦܝܝܬ m. snow (storm) |
| ܦܝܝܬ travellers;
passers by. | ܦܝܝܬ stability; integrity;
honesty. |
| ܦܝܝܬ f. vigilance;
diligence; wakefulness. | |

Exercise 39 A.

- 1 **ܦܝܝܬ** ܐܠܗܐ ܐܢܝܢ ܡܕܢܐ
- 2 **ܦܝܝܬ** ܐܠܗܐ ܐܢܝܢ ܡܕܢܐ
- 3 **ܦܝܝܬ** ܐܠܗܐ ܐܢܝܢ ܡܕܢܐ
- 4 **ܦܝܝܬ** ܐܠܗܐ ܐܢܝܢ ܡܕܢܐ
- 5 **ܦܝܝܬ** ܐܠܗܐ ܐܢܝܢ ܡܕܢܐ
- 6 **ܦܝܝܬ** ܐܠܗܐ ܐܢܝܢ ܡܕܢܐ
- 7 **ܦܝܝܬ** ܐܠܗܐ ܐܢܝܢ ܡܕܢܐ

(and they saught) 27 (II. Paralip. 15. 4.) 28 . (II Paralip. 31. 12) 29 . (Narsai) 30 . (Kalila & Dimna) (Prov. 19. 10.)

Exercise 39 B.

1. I heard reproach and I was much grieved. 2. What do you (m. s.) desire? 3. I desire to die with my mother. 4. They were much grieved. 5. I am tired of that generation. 6. Jonas set out (جاء) from Ninive and he was sorry. 7. I was strengthened, but (o) I am not capable of (في) strength. 8. When he has not, let him not be sorry. 9. Thou wert not disgusted with (عن) my uncleanness (فجرتي) 10. Humility becomes us but (o) glory and magnificence are due to Him. 11. Praise is due to Thee, God. 12. It pleased Thee, and Thou-hast-created us (خلقنا) ...let it please Thee, Lord. 13. My Lord, Thou shalt be sorry for the churches and monasteries. 14. Justice is threatening that I am not able to flee. 15. My Lord, Thou shalt be sorry for Thy image. 16. The Lord will give you (s.) according to your heart. 17. I am sorry for this (f.), that I am guilty. 18. To Thee God, glory is due in Sion. 19. It is necessary (لزم) that all (f. pl.) should come-to-pass. (يجوز). 20. Perhaps

I may be able to set free (pres.) thy brother from the blow of the serpent. 21. But the boy, being grieved (ܕܚܕܝܢܐ) answered and said: what can you (s. m.) (ܕܡܥܝܢܐ) to help me (ܕܡܥܝܢܐ). 22. When, however, (ܕܡܥܝܢܐ) Marianus (ܡܪܝܢܐ) heard these, he was much distressed. 23. When the wicked (m. pl.) heard the Saint's words (ie. words of..) they were not able to stand against the force (ܡܥܝܢܐ) of his utterances (ܡܥܝܢܐ). 24. She was disgusted with (ܡܥܝܢܐ) his sight and commanded the servants to drive-him- away (ܡܥܝܢܐ) from the gate. 25. As snow in summer and as rain in harvest, so honour is not seemly for a fool. 26. A faithful mouth (ܡܥܝܢܐ) is not befitting to a fool nor (ܡܥܝܢܐ) a lying mouth to a just-man. 27. Bless the Lord, (ye), His angels, who are powerful and (who) do His commands. 28. He began to weep saying: I am not able to fight against (ܡܥܝܢܐ) the martyrs, for the power of God dwells (ܡܥܝܢܐ) in them. 29. My Lord, do not allow (ܡܥܝܢܐ) that that eternal (ܡܥܝܢܐ) fire may stand against (ܡܥܝܢܐ) Thy image. 30. God, have mercy on us and grant us to offer Thee (lit. that we may send up to Thee) glory, praise and thanks-giving as it becomes Thee.

Noun - ܡܥܝܢܐ

Substantive - ܡܥܝܢܐ

§ 195. A. Syriac nouns are either a) Primitive or b) Derivative. ⁽¹⁾

(1) Syriac grammarians classify nouns also as:- biliteral, as ܡܥܝܢܐ, ܡܥܝܢܐ; 2. triliteral as ܡܥܝܢܐ; 3. quadriliteral as, ܡܥܝܢܐ

a) Primitive nouns are those whose origin cannot be traced to any other word, as ܐܒܐ - Father. ܐܒܢܐ - Son. ܐܢܫܐ man. etc.

b) Derivative nouns are those which are derived from other words - Verbs (cfr. Lessons XXIII & XLI,) substantives and particles. (cfr. § 226. ff.).

B. Nouns either Primitive or Derivative, are further grouped into:

1. Substantives- ܐܢܫܐܢܐ which can stand without adherence to other words, as, ܐܢܫܐܢܐ man; ܐܪܥܐ earth. etc.

2. Adjectives ܐܚܬܐ - which may stand adhered to other nouns, as ܐܚܬܐ - weak; ܐܬܬܐ - good. (cfr. § 214. ff. § 246. ff.).

c. Substantives are again divided into:—

1. Concrete nouns ܐܢܫܐܢܐ - as, ܐܢܫܐܢܐ tree, ܐܢܫܐܢܐ body, etc.

2. Abstract nouns ܐܢܫܐܢܐ - as, ܐܢܫܐܢܐ hope, ܐܢܫܐܢܐ virtue. etc.

D. Concrete nouns are subdivided into:—

1. Proper nouns (2) ܐܢܫܐܢܐ or ܐܢܫܐܢܐ - as, ܐܢܫܐܢܐ Peter. ܐܢܫܐܢܐ - Rufus; ܐܢܫܐܢܐ - Rome; ܐܢܫܐܢܐ - River Tigris. etc.

2. Common nouns - ܐܢܫܐܢܐ - as, ܐܢܫܐܢܐ - man; ܐܢܫܐܢܐ Rock, ܐܢܫܐܢܐ - water. etc.

etc., according to the number of letters in the nouns. And as 1) nouns ending in ܐܢܐ, which is the habitual ending of a Syriac Noun in the complete form 2) and nouns not ending in ܐܢܐ, which kind are very few in number.

(2) ܐܢܫܐܢܐ - generally for names of persons; ܐܢܫܐܢܐ generally for names other than of human beings.

3. Collective nouns - **ܥܡܬܐ** as, **ܥܡܬܐ** - people; **ܩܝܢܐ** - Army; **ܥܡܬܐ** - nation; **ܥܡܬܐ** - congregation; group. etc.

All the nouns are to be treated under the following aspects:-(¹) 1) Gender - **ܥܡܬܐ**; 2) Number - **ܥܡܬܐ**; 3) State - **ܥܡܬܐ**.

LESSON XLIII.

ܥܡܬܐ - Gender of Nouns.

§ 196, There is no neuter gender in Syriac. There are two genders, I. Masculine - **ܥܡܬܐ** and II. Feminine - **ܥܡܬܐ**. Some nouns, used in both the genders, are grouped as nouns of Common gender. **ܥܡܬܐ**. The gender of Aramaic or Syriac nouns is determined generally in two ways:- a) according to the sense and b) according to the termination.

I. Nouns of the Masculine Gender.

A. According to the sense.

1. Common and Proper nouns pertaining to males:

Ex. **ܥܡܬܐ** - bull; **ܥܡܬܐ** - man; **ܥܡܬܐ** - Thomas. etc.

2. Nouns denoting different states of males: Ex. **ܥܡܬܐ** - bridegroom; **ܥܡܬܐ** - husband; **ܥܡܬܐ** - father. etc.

3. Nouns denoting the official status destined for males: Ex. **ܥܡܬܐ** - Priest; **ܥܡܬܐ** - Governor;

ܥܡܬܐ (**ܥܡܬܐ**) prefect; procurator. etc.

(1) For the declension of nouns with case forming preposition see Lesson IV with prominal suffixes see Lessons VIII & IX.

4. Proper nouns denoting the names of:—

a) rivers. ex. ܐܠܗܝܡܝܢ - Tigris; ܐܠܗܝܬܝܝܢ - Euphrates; ܐܠܗܝܝܢ - Jordan.

b) mountains or hills. ex. ܐܠܗܝܡܝܢ - Tabor; ܐܠܗܝܢ - Hor; ܐܠܗܝܢ - Sinai. etc.

c) people or nation. ex. ܐܠܗܝܢ - Indians; ܐܠܗܝܢ - Egyptians. etc.

d) months. ex. ܐܠܗܝܢ - July; ܐܠܗܝܢ - September; ܐܠܗܝܢ - April. etc.

e) metals. ex. ܐܠܗܝܢ - gold; ܐܠܗܝܢ - silver; ܐܠܗܝܢ - iron. etc.

f) almost all the names of trees ending in ܐܠܗܝܢ ex, ܐܠܗܝܢ - Olive; ܐܠܗܝܢ - Mulberry; ܐܠܗܝܢ - date palm.

B. According to the termination.

1) Almost all the nouns terminating in ܐܠܗܝܢ not preceded by Taw (ܐ) of the feminine termination ܐܠܗܝܢ : ex. ܐܠܗܝܢ - lamp; ܐܠܗܝܢ - head; ܐܠܗܝܢ - door.

2) almost all the names of trees, which do not terminate in the paragodic ܐܠܗܝܢ . ex. ܐܠܗܝܢ - wild apple, pomegranate ܐܠܗܝܢ - cinnamon.

§ 197. II. Nouns of the Feminine gender.

A. According to the sense.

1. Common and Proper nouns pertaining to females: ex. ܐܠܗܝܢ - woman; ܐܠܗܝܢ - She-ass; ܐܠܗܝܢ - Mary.

2. Nouns denoting the different states of life of females: ex. ܐܠܗܝܢ - virgin; ܐܠܗܝܢ - bride; ܐܠܗܝܢ - wife; ܐܠܗܝܢ - mother.

3. Common and Proper nouns denoting:—

a) countries. ex. מְלָכּוּת - kingdom; הַיַּבֵּשׁ - India; סוּרְיָה - Syria. ⁽¹⁾

b) towns and cities. ex. עִיר - city; כְּפָר - town, village; בָּבֶל - Babylon; אֶדְסָס - Edessa; יְרוּשָׁלַם - Jerusalem.

c) islands. ex. אִי - island; כִּפְרוֹס (כִּפְרוֹס) Cyprus.

4. The four quarters of the world: מִזְרָח - East; מַגְרֵב - South; מַמְרֵב - West; מִצְרָח - North.

5. The particles and the letters of the Alpabet: ex. עַתָּה - now; הֵנָּה - here; אֶלֶף - Alap; בֶּת - Beth. etc.

6. The members of the body appearing in pairs: ex. רֶגֶל - leg; יָד - hand; כֶּתֶף - the socket or the higher part of the arm. etc.

Exceptions:— חֵמֶל - udder; זְרוֹעַ - arm; כַּנְף - wing; נֶפֶשׁ - canine tooth or tusk; מְרִיר - a joint, the elbow; מַחְזֵק - the ankle, ankle-bone; the wrist. נְסִימָה - nostrils, are masculine.

B. According to the termination:—

1. Substantives, which are indeclinable with pronominal suffixes, and terminating in Yod preceded by Pthaha ÷ on the penultimate. Ex. אַרְבֵּעַ - spider; חֲלֹב (חֲלֹב) - aloe; מְצָח (מְצָח) - condition;

(1) גִּלְגָּל the land of Galaad; מְנַשֶּׁשׁ the land of Manesses; אֶפְרַיִם the land of Ephraim. etc., are masculine, being derived from the names of males.

قَوَاقِب - quails; قَوْحَجَب (قَوْحَجَب) - heron; owl. قَوَاقِب (قَوَاقِب) - a kind of gnat - error; قَوَاقِب - concealment.

2. All the nouns terminating in the servile **ا** (ie. **ا** not belonging to the root). Ex. قَوْحَجَب (rt. قَوْحَجَب) - sight; قَوَاقِب (rt. قَوْحَجَب) - plunder, booty; قَوَاقِب (rt. قَوْحَجَب) - glory; قَوَاقِب (rt. قَوْحَجَب) - love. etc.

Exceptions:— A few nouns are masculine though they terminate in the servile **ا**. Ex. قَوْحَجَب m. firewood; قَوْحَجَب m. - Acquaintance; an acquaintance; a learned man; قَوْحَجَب m. - a kinsman.

Note. 1. If the **ا** of the final **ا** belongs to the root (of the verb or the original noun form) the noun remains masculine. Ex. قَوْحَجَب (قَوْحَجَب) m. dress, قَوْحَجَب (قَوْحَجَب) m. house; قَوْحَجَب m. ornament; decoration. قَوْحَجَب m. justice, truth.

2. The following feminine nouns terminating in **ا** (servile) are generally taken for exceptions to the general rule, with the presumption that their final **ا** is not servile:—

قَوْحَجَب - anger; قَوْحَجَب - clay; قَوْحَجَب - deceit; قَوْحَجَب - care; قَوْحَجَب - foam; قَوْحَجَب - sediment; قَوْحَجَب - wine; قَوْحَجَب - rust. But a closer study of the roots will make it clear that the Taw **ا** of the final **ا** of these nouns is servile, and hence, they are no exceptions to the general rule. For, قَوْحَجَب is derived from قَوْحَجَب, قَوْحَجَب from قَوْحَجَب, قَوْحَجَب (قَوْحَجَب) from قَوْحَجَب, قَوْحَجَب (قَوْحَجَب) from قَوْحَجَب, قَوْحَجَب (قَوْحَجَب) from قَوْحَجَب, قَوْحَجَب from قَوْحَجَب, قَوْحَجَب from قَوْحَجَب or قَوْحَجَب and قَوْحَجَب from قَوْحَجَب. (cfr. Ming. 359 footnote),

§ 198. There are a number of feminine nouns whose gender cannot be determined by the above rules. A few of them are given below.

| | |
|----------------------|------------------------------------|
| jar. | fox. |
| lotus. | plank; board. |
| exile. | salt. |
| rib. | ant. |
| ship. | nail. |
| liturgy; oblation. | ostrich. |
| face (pl. only) | shield. |
| or | sword. |
| Indigestion; nausea. | (3) cloud. |
| earth. (1) | top of a branch;
crest of tree. |
| hell. | mist. |
| palate. (2) | a dish; a paten (4)
saucer. |
| rock; stone. | a boat. |
| district. | lance; spear. |
| belly. | burden. |

(1) ཇུང་ནི་ is used also as masculine by Narsai. Vol. I. p. 225.
 དགྲོད་སྤྱོད་ཀྱི་རྒྱ་ཁྱབ་ཏུ་འཕྱེད་པའི་ཆུ་ - Who is it that
 rears the evil earth of (its) tares?

(2) سِقَات pl. palates is also masculine.

(3) Rarely masculine, as, וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלִי וְיִשְׁמַע ה' בְּקוֹלִי And when clouds are commanded by God to go and to bring rain on the whole world. (Letter Jer. 1. 61). (4) see next page (4).

مَنْطَل mantle. (4)

جَسَد corpse.

جَهَنَّم hell.

كُلُّ شَيْءٍ (كُلُّ شَيْءٍ) universe.

دُمُوم worm.

تَمْر date (palm)

§ 199. Nouns of Common gender are used both as masculine and feminine; Collective nouns denoting animals are mostly of this class. A few nouns of common gender in frequent use are given below.

هَوَا air.

بَرَد frog.

أَنْثَى deer.

قَصْر palace.

عَقْد bond; chyrograph;
document.

جَمَل camel.

لَيْلِي wild lily.

أَنْثَى urn.

دُبَّار bear.

عَرَس sweat.

هَدِيَّة (هَدِيَّة) gift.

بَرْبَرْج a partridge.

سَوْدَان stork.

سَيف sword; war;
desolation.

مَجْلَد volume; epistle.

فِيلَت troop; band; cohort

بَيْت dove.

هَوَا being; existence;
the self.

صَاحِب companion.

قَضَائِب : قَضَائِب paper.

مَصْبُوح (مَصْبُوح) lamp.

عِلْدَان clod; clay; soil.

مِائَة hundred.

مَنْبِت fountain.

نَمُونَة exemplar; chapter
(of a book).

قَمَر moon.

نَمَل white ant.

قِسْم lot; portion.

صَلْطَة plate.

صَبْغَة digit; finger.

سَافِر (سَافِر) candle.

(4) Masculine in liturgical use- هَذِهِ الْمَنْطَلَة - this mantle;
هَذِهِ الْفِيلَتَة - this paten.

ܬܡܘܠܬ tumult.

ܫܡܫ sun.

ܕܝܚܐ firmament.

ܥܝܢ eye-lid.

ܫܡܝܐ heaven (1)

&c. &c.

Note. 1. a) ܡܠܬܐ f. "word" is masculine when it denotes the second person of the Holy Trinity.

b) ܪܘܚ f. "Spirit" is used as masculine or feminine when it denotes the "Holy Ghost", or "the evil Spirit"; but it is always feminine when it indicates "wind" (pl. ܪܘܚܐ winds).

c) ܕܝܢܐ m. "time" is feminine when it is used to express, "how many times, so many times".

2. The nouns of common gender are mostly used as masculine.

Formation of Feminine from Masculine.

§ 200. The feminine termination ܐ - is appended to the masculine form of nouns and adjectives (2) for the formation of the corresponding feminine forms. Ex.

ܕܝܒܐ m. ܕܝܒܐ f. weak.

ܕܝܠܐ m. ܕܝܠܐ f. false; vain. (cfr. § 224 ff).

For the formation of the feminine from the different forms of masculine nouns formed from verbs see Nos. § 103, § 106 A, § 183, § 184. § 185.

i. The substantives- concrete- and the adjectives of the form ܡܠܐܝܬ - PA'LA- admit the feminine termination ܐ - retaining the Pthaha ܐ - on the first letter of the Definite or Emphatic state. (§ No. 228 ff).

ܡܠܝܬܐ m. king. ܡܠܝܬܐ f. queen.

(1) Mostly masculine in pl. in Bible translations.

(2) The final ܐ of m. s. is eliminated whenever ܐ is added for the formation of f. s.

كَلْبٌ m. dog. كَلْبَةٌ f. dog (female)

مُتَنَجِّسٌ m. مُتَنَجِّسَةٌ f. polluted; impure; defiled.

ii. But some words assume the apocopated form (Lesson XLVII.) when the feminine ت is suffixed to them. as:—

شَابٌّ m. young one (of man or animal) شَابَّةٌ f.

صَاحِبٌ m. friend; companion. صَاحِبَةٌ f.

بَنٌ m. son. بِنٌ f. daughter.

صَعْبٌ m. difficult; hard. صَعْبَةٌ (or صَعْبَةٌ) f.

iii. The following words form their feminine irregularly, as:—

آخَرٌ (آخِرٌ : آخِرٌ) m. آخَرَةٌ f. another.

أَخٌ - brother.

أُخْتٌ - sister.

شَهِيدٌ lion.

شَهِيدَةٌ lioness.

كُتْبٌ cub (m.)

كُتْبَةٌ cub (f.)

بَعْدٌ cat (male).

بَعْدَةٌ cat (female)

سَمٌ m. snake; serpent.

سَمَةٌ f. snake; serpent.

جَدٌ m. new.

جَدَةٌ f. new.

مُتَنَجِّسٌ m. father-in-law.

مُتَنَجِّسَةٌ f. mother-in-law.

حَمَلٌ m. donkey; mule.

حَمَلَةٌ f. donkey; mule.

مَوْلَى. مُدَبِّرٌ Lord; master.

مَوْلَا. مُدَبِّرَةٌ lady; mistress.

هَوْسٌ horse (male)

هَوْسَةٌ horse (female)

بَعْدٌ cat (male) *

بَعْدَةٌ cat (female) *

* These nouns are also used as mas. or fem.

ܐܘܪܐ bull.

ܐܘܪܐ cow.

iv. In some instances different words are used for masculine and feminine genders:—

| | |
|-------------------|---------------------|
| ܐܬܐ Father. | ܐܡܐ mother. |
| ܐܢܐ man. | ܐܢܐ woman. |
| ܐܪܐ husband. | ܐܪܐ wife. |
| ܐܪܐ man; husband. | ܐܪܐ woman; wife. |
| ܐܪܐ male. | ܐܪܐ female. |
| ܐܪܐ jack-ass. | ܐܪܐ she-ass. |
| ܐܪܐ bride-groom. | ܐܪܐ bride. |
| ܐܪܐ servant (man) | ܐܪܐ maid - servant. |
| ܐܪܐ sheep. | { ܐܪܐ ewe. |
| ܐܪܐ ram (old) | |
| ܐܪܐ ram. | |
| ܐܪܐ he-goat. | ܐܪܐ (ܐܪܐ) she-goat. |

N. B.— For the gender of Compound nouns, see No. § 264


Gender of Exotic Nouns.

§ 201. There are nouns of Arabic, Hebrew, Latin and Greek origin in Syriac. Such exotic nouns for the most part retain the gender determined in the language of their origin. As most of them are of Greek origin, the common rules determining the gender of Greek nouns (that have not taken Syriac form) ⁽¹⁾ are given below:—

(1) i.e. the termination ܐ of the Emphatic state (Lesson XLVII). For example- *kairos* has become ܐܪܐ - quarrel, *smilē* Gr. ܐܪܐ - knife &c. in Syriac. And they keep their native gender as ܐܪܐ - f. robe; stole, ܐܪܐ f. letter; ܐܪܐ f. sword &c.

i. The Greek nouns terminating in **అం** are masculine, as, **అపొం** m. Pole, **అపొం** m. Theologian, **అపొం** m. Astronomer, **అపొం** m. Pomp, **అపొం** m. Chyme; humour. But there are a few exceptions as, **అపొం** f. porus; **అపొం** f labour. etc.



ii. The Greek nouns terminating in 1) ῖ (W. S. ῖ),
2) ῖ (W. S. ῖ), 3) ῖ (W. S. ῖ) (1), 4) ῖ or ῖ
(W. S. ῖ), ῖ (W. S. ῖ) are generally feminine. Ex.

1)  (مجلس) f. seat, throne, tribunal.

2) ~~ܡܝܚܝܬܐ~~ (ܡܝܚܝܬܐ) f. Eucharist, ~~ܡܝܚܝܬܐ~~ (ܡܝܚܝܬܐ)
f. essence.

3) ܐܠܗܐ (ܐܠܗܐ) f. covenant; ܐܠܗܐ
(ܐܠܗܐ) f. necessity.

4) அடி (அடி) f. basis. அடி f.

chlamis- a purple cope.  () f. siren-
singing bird.

Note. 1. Nouns of the Greek neuter termination **ⲓⲟⲩ** (**ⲓⲟ**) are generally masculine in Syriac. Ex. **ⲛⲉⲙⲉ** m. sign; **ⲡⲏⲥⲁ** (**ⲡⲏⲥ**) m. Canon. **ⲕⲣⲓⲥⲙ** m. Chrism. But there are a few exceptions as, **ⲧⲏⲗⲏⲥ** f. theatre; show.

2. Neuter nouns in Latin are generally masculine in Syriac:
ex. ܡܫܬܒܐ m. stable (stabulum), ܬܠܐܪܝܡ m. sandal (telarium).

(1) The West Syrians have changed the Greek π into μ .

ܕܝܠܗܝܡܐ m. legacy; bequest (legatum); ܕܝܠܗܝܡܐ cloth (sudarium);
ܦܕܝܠܐ m. whip (flagellum). But ܕܝܠܐ veil (velum) is c. g.;
ܦܕܝܠܐ - palace (palatium); and ܦܕܝܠܐ - governor's resi-
dence (prætorium) are feminine in Syriac while they are neuter
in Latin. The nouns ܕܝܠܐ m. bank (of a river), ܕܝܠܐ
c. g. candle, are feminine in Latin.

3. The Greek nouns ending in $\alpha\acute{o} - \alpha\acute{\iota}\sigma$ have the $\alpha\acute{o}$ changed into $\alpha\acute{\iota}$ ($\alpha\acute{\iota}$ W. S.) in the vocative case. (1) Ex.

അർഷൻ Arsenius. Voc. അർഷൻ - W. S. അർഷൻ; Voc.

ἰωάννης. - Θεοφίλος, Voc. ὁ - W. S.

فَقَدْ}١٢ - Voc. فَقَدْ}١٢. For the Vocative of

ܐܬܝܡܝܬܝܝܐ or ܐܬܝܡܝܬܝܐ - Timothy - the final ܐܝܝܬ is changed into ܬܝܬ, both in East and West Syriac, as ܬܝܬܝܡܝܬܝܐ or

1120x - O! Timothy.

In nouns terminating in **اُ (اى)** only the final **ا** is dropped for the vocative. Ex. **اُفك - (اَفَكْ)** -

Aquila - Voc. $\lambda\text{---}\alpha\text{---}\beta\text{---}$ - $\alpha\text{---}\beta\text{---}$.

§ 202. **Syntax.** The particle لا – forsooth, to wit, namely – serves instead of inverted commas to mark a quotation or to introduce an oblique oration. It never stands as the first word of a sentence. Ex.
هو ذا هو الذي قال له – He said that himself was the elder son of Kusroes.

[Recaptulate Nos. § 61, § 63, § 66, § 92, § 178.]

(1)Following Bar Hebraeus some Grammarians hold that the Syrians used to use this vocative form as diminutive.

Vocabulary.

- ۱۰۰۰۰ that is to say, as;
 as also.
 ۱۰۰۰۰ pr. n. Ivany
 ۱۰۰۰۰ f. astrology.
 ۱۰۰۰۰ f. astronomy.
 ۱۰۰۰۰ f. asp; adder.
 ۱۰۰۰۰ f. Arithmetic.
 ۱۰۰۰۰ m. ocean.
 ۱۰۰۰۰ f. a herd; a drove
 (of kine or swine collect);
 m. an ox or bull.
 ۱۰۰۰۰ m. outward; profane;
 secular.
 ۱۰۰۰۰ f. Geometry.
 ۱۰۰۰۰ m. flock; sheep-fold
 ۱۰۰۰۰ f. sacrifice;
 sacrificing.
 ۱۰۰۰۰ f. ink.
 ۱۰۰۰۰ f. disposition of
 mind.
 ۱۰۰۰۰ f. field (open)
 ۱۰۰۰۰ f. supper.
 ۱۰۰۰۰ m. cruel.
 ۱۰۰۰۰ m. mount
 Hermon.
 ۱۰۰۰۰ m. dumb; deaf.
 ۱۰۰۰۰ pl. ۱۰۰۰۰ f. wheat.
- ۱۰۰۰۰ m. a roe; deer; ram.
 ۱۰۰۰۰ f. right hand.
 ۱۰۰۰۰ f. the palm or hollow
 of hand, handful; a
 sheaf, bundle.
 ۱۰۰۰۰ m. hut; hermit's
 dwelling.
 ۱۰۰۰۰ m. furnace.
 ۱۰۰۰۰ m. desert.
 ۱۰۰۰۰ - ۱۰۰۰۰ f. music.
 ۱۰۰۰۰ m. disadvant-
 ageous; losing.
 ۱۰۰۰۰ m. good; virtuous.
 ۱۰۰۰۰ : ۱۰۰۰۰ adv. rather.
 ۱۰۰۰۰ : ۱۰۰۰۰ to slip; to
 totter.
 ۱۰۰۰۰ f science
 of stars - astronomy or
 astrology.
 ۱۰۰۰۰ m. Mathematics
 ۱۰۰۰۰ m. Mathematical
 ۱۰۰۰۰ m. pupil: a ward.
 ۱۰۰۰۰ f. prophetess.
 ۱۰۰۰۰ m. rest; repose;
 resting place.
 ۱۰۰۰۰ f. left (hand).

١١ : ١٢ f. reason; ١٣ m. flour; meal.
 cause. ١٤ f. jug; urn.

فَلَانِ m. scrutiniser;
examiner.

ἡσυχία m. a cloister;

f. lunch; early evening meal.

דָּבִיד pr. n. Recem.

ف. Philosophy.

ἄομα f. break-fast.

م. first.


م. fox.

Exercise 40 A.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1

[illegible][illegible][illegible]

6. خلتی بج ذی ستہ تہذ پختہ. 7. ۲۰ خذہ لہ

8 . (to approach me) 

[illegible][illegible][illegible][illegible][illegible]

جَدَّہٗ دَیْمٌ ۱۳ جَدَّہٗ دَیْمٌ (snatched it)

၇-၁၂-၂၀၁၆ ခုနှစ် ဇူလိုင်လ ၁၀ ရက်နေ့

14 . (and ate him) **ṣṣ** (both of you) **ṣṣ**

[illegible]

15 (J. Ser.) . 16 (J. S.) . 17 (Aphr.) . 18 (Act. Mar.) . 19 (Act. I. 1) . 20 (Bar. Heb.) . 21 (ibid.) . 22 (ibid.) . 23 (ibid.) . 24 (Ps.) . 25 (Bar. Heb.)

26 (ibid.) . 27 (ibid.) . 28
 29 (ibid.) . 30 (ibid.) . 31 (ibid.) . 32 (ibid.) . 33 (ibid.) . 34 (ibid.) . 35 (ibid.) . 36 (ibid.) . 37 (ibid.) . 38 (ibid.) . 39 (ibid.) . 40 (ibid.) . 41 (ibid.) . 42 (ibid.) . 43 (ibid.) . 44 (ibid.) . 45 (ibid.) . 46 (ibid.) . 47 (ibid.) . 48 (ibid.) . 49 (ibid.) . 50 (ibid.) . 51 (ibid.) . 52 (ibid.) . 53 (ibid.) . 54 (ibid.) . 55 (ibid.) . 56 (ibid.) . 57 (ibid.) . 58 (ibid.) . 59 (ibid.) . 60 (ibid.) . 61 (ibid.) . 62 (ibid.) . 63 (ibid.) . 64 (ibid.) . 65 (ibid.) . 66 (ibid.) . 67 (ibid.) . 68 (ibid.) . 69 (ibid.) . 70 (ibid.) . 71 (ibid.) . 72 (ibid.) . 73 (ibid.) . 74 (ibid.) . 75 (ibid.) . 76 (ibid.) . 77 (ibid.) . 78 (ibid.) . 79 (ibid.) . 80 (ibid.) . 81 (ibid.) . 82 (ibid.) . 83 (ibid.) . 84 (ibid.) . 85 (ibid.) . 86 (ibid.) . 87 (ibid.) . 88 (ibid.) . 89 (ibid.) . 90 (ibid.) . 91 (ibid.) . 92 (ibid.) . 93 (ibid.) . 94 (ibid.) . 95 (ibid.) . 96 (ibid.) . 97 (ibid.) . 98 (ibid.) . 99 (ibid.) . 100 (ibid.) .

Exercise 40 B.

1. As a receptive () shield. 2. Come in peace bride, virgin and unmarried. 3. Peace to () thee (f.) the haven and the resting place () of the whole world. 4. Let the wicked (m. pl.) return to the hell. 5. Heavens declare the glory of God. 6. Thine (m.) are the heavens and Thine is the earth. 7. Thou hast fashioned the universe with its fulness. 8. Thou hast created the North and the South. 9. Tabor and Hermon praise Thy (m.) name. 10. Thine (m.) is the arm and thine is the valiance. 11. Thy (m.) hand will be strengthened and thy right hand exalted. 12. Fire will consume before him. 13. The earth saw and trembled. 14. He saved them (m.) several times. 15. The right hand of the Lord has wrought () wonder. 16. My eyes have seen my retribution. 17. Their (m.) sheep bring forth and they (f.) are brought up in their (m.) streets. 18. And thou (f.) Bethlehm of Juda, art not (ff.) the least () among the kings of Juda. 19. Let not thy (m.) right hand know what thy left hand does. 20. The sun walks without legs and the moon moves by change (). 21. He has circumscribed the seas () with the ocean. 22.

Their (m.) field grew fat with its wheat (pl.). 23. Her sheaf went up (هَدَتْ) to the altar. 24. Our speech is of sword and sorrow; our story is of desolation and death. 25. The people dwelt in Recem and Mary died there and was buried there. 26. This is the covenant, I shall give them. (m.) 27. Every house you enter and receives you receives me. 28. The fox said to him (the lion): you shall have (يَرْجُو لَيْلًا) the she-goat for your break-fast and hare for your lunch, and deer for your supper.

LESSON LXIV.

I.

Compound or Periphrastic Conjugation.

§ 203. A compound conjugation is effected by conjugating two verbs together perfectly agreeing each other in gender number and person. It has been shown before (§ 65, § 67. 1-2 and along with the paradigms of each group of verbs) how present tenses- active and passive - are formed by compound - conjugation of participles and pronominal enclitics (which are personal verbal forms, Vide § 30. 2). The other compound tenses are formed by compound conjugation of a verb and verb يَرْجُو as auxiliary agreeing each other in gender number and person. ج of يَرْجُو is occulted when it follows itself or another verb as auxiliary. (§ 67 H. 3-8). Paradigms of compound tenses formed from the P^cAL form of verbs only are given below. They are formed likewise from other forms, as, PA^cEL, AP^hcEL etc., also.

A. Past Imperfect tense. Active (§ 67 H. 3 a)

| | | | | | |
|-----|----|--------------------------|-------------------------------|-----------|----------------------|
| III | M. | ᐃᐅᐅᐅ ᐅᐅᐅᐅ ⁽¹⁾ | He was writing ^(a) | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | } They were writing. |
| | F. | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | She " " | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | |
| II | M. | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | } you were (thou wert) " | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | } you... |
| | F. | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | |
| I | M. | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | } I was " | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | } we were writing. |
| | F. | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | |

B. Past Imperfect tense. Passive (§ 67 H. 3 b)

| | | | | | |
|-----|----|--------------------------|---------------------------------------|-----------|------------------------------|
| III | M. | ᐃᐅᐅᐅ ᐅᐅᐅᐅ ⁽²⁾ | He was (being) written ^(b) | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | } They were (being) written. |
| | F. | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | She " " | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | |
| II | M. | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | } You were (thou wert) " | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | } You were " |
| | F. | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | |
| I | M. | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | } I was " | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | } we were. |
| | F. | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | |

C. Pluperfect tense. (§ 67. H. 4).

| | | | | | |
|-----|----|-----------|-----------------------|------------------|-------------------|
| III | M. | ᐃᐅᐅᐅ ᐅᐅᐅᐅ | ᐅᐅᐅᐅ ᐅᐅᐅᐅ : ᐅᐅᐅᐅ ᐅᐅᐅᐅ | He had written. | They had written. |
| | F. | ᐅᐅᐅᐅ ᐅᐅᐅᐅ | ᐅᐅᐅᐅ ᐅᐅᐅᐅ : ᐅᐅᐅᐅ ᐅᐅᐅᐅ | She had written. | They had written. |

(a) also- he wrote, he may write or may have written, he might write or might have written; he would write or would have written.

(b) also- he may be or may have been written; he might be or might have been written; he would be or would have been written.

(1) ET^hP- ᐃᐅᐅᐅ ᐅᐅᐅᐅ : PA ᐃᐅᐅᐅ ᐅᐅᐅᐅ; AP^h ᐃᐅᐅᐅ ᐅᐅᐅᐅ
ET^hPA ᐃᐅᐅᐅ ᐅᐅᐅᐅ etc.

(2) PA ᐃᐅᐅᐅ ᐅᐅᐅᐅ; AP^h ᐃᐅᐅᐅ ᐅᐅᐅᐅ; SAP^h ᐃᐅᐅᐅ ᐅᐅᐅᐅ etc.

| | | | |
|----|----|----------------------|----------------------------------|
| II | M. | ၁ံဝံတၢ် ၁ံဒဲၣ်ၣ် | } You... (thou) } you had |
| | F. | ၁ံ၁ံဝံတၢ် ၁ံ၁ံဒဲၣ်ၣ် | |
| I | C. | ၁ံဝံတၢ် ၁ံဒဲၣ်ၣ် | } ၁ံ၁ံဝံတၢ် ၁ံ၁ံဒဲၣ်ၣ် } written |
| | | I had written. | |
| | | | We had written. |

D. Future- Perfect. (§ 67 H. 5)

| | | | | |
|-----|----|----------------------|------------------------------|------------|
| III | M. | ဒံဝံတၢ် ၁ံဝံၣ်ၣ် | \| ၁ံဝံဝံတၢ် : ဝံဝံတၢ် ၁ံဝံၣ်ၣ် \| | \| They will, \| |
| | | He will, | | |
| | F. | ၁ံဝံတၢ် ၁ံဝံၣ်ၣ် | \| ၁ံဝံဝံတၢ် : ဝံဝံတၢ် ၁ံဝံၣ်ၣ် \| | \| They will, \| |
| | | She will, | | |
| II | M. | ၁ံဝံတၢ် ၁ံဝံၣ်ၣ် | \| ၁ံဝံ၁ံဝံတၢ် ၁ံဝံၣ်ၣ် \| | \| You will, \| |
| | | You (thou) ... | | |
| | F. | ၁ံ၁ံဝံတၢ် ၁ံ၁ံဝံၣ်ၣ် | \| ၁ံ၁ံဝံဝံတၢ် ၁ံ၁ံဝံၣ်ၣ် \| | \| You will, \| |
| | | You (thou) ... | | |
| I | C. | ၁ံဝံတၢ် ၁ံဝံၣ်ၣ် | \| ၁ံဝံဝံတၢ် ၁ံဝံၣ်ၣ် \| | \| We shall, \| |
| | | I shall, | | |

or might, have written.

or might, have written.

E. Future Anterior. (§ 67 H. 6).

| | | | | |
|-----|----|------------------------|-----------------------------|------------|
| III | M. | ၁ံၣ်ၣ် ဒံဝံတၢ် | \| ၁ံဝံ : ၁ံၣ်ၣ်ၣ် ၁ံဝံတၢ် \| | \| They would \| |
| | | He would | | |
| | F. | ၁ံၣ်ၣ်ၣ် ဒံဝံတၢ် | \| ၁ံၣ်ၣ် : ၁ံၣ်ၣ်ၣ် ၁ံဝံတၢ် \| | \| They would \| |
| | | She would | | |
| II | M. | ၁ံၣ်ၣ်ၣ် ဒံဝံတၢ် | \| ၁ံဝံ၁ံၣ်ၣ်ၣ် ၁ံဝံတၢ် \| | \| You would \| |
| | | You (thou) ... | | |
| | F. | ၁ံ၁ံၣ်ၣ်ၣ်ၣ် ၁ံ၁ံဝံတၢ် | \| ၁ံ၁ံၣ်ၣ်ၣ်ၣ်ၣ် ၁ံ၁ံဝံတၢ် \| | \| You would \| |
| | | You (thou) ... | | |
| I | C. | ၁ံၣ်ၣ်ၣ်ၣ် ဒံဝံတၢ် | \| ၁ံၣ်ၣ် : ၁ံၣ်ၣ်ၣ်ၣ် ဒံဝံတၢ် \| | \| We would \| |
| | | I would | | |

have had written.

have had written.

F. Desiderative. (§ 67 H. 7).

I. Formed from the Present Participle.

| | | | |
|-----|----|--------------------|---|
| III | M. | ၁ံၣ်ၣ်ၣ် ဒံဝံတၢ် | } Let him write. ၁ံၣ်ၣ်ၣ်ၣ် ၁ံဝံဝံတၢ် } Let them write. |
| | F. | ၁ံၣ်ၣ်ၣ်ၣ် ဒံဝံတၢ် | |

| | | | | | |
|----|----|-------------|---------------------|-------------|------------------|
| II | M. | ܩܕܝܫܐ ܕܝܚܝܐ | } Let you (thou)... | ܩܕܝܫܐ ܕܝܚܝܐ | } Let you write. |
| | F. | ܩܕܝܫܐ ܕܝܚܝܐ | | ܩܕܝܫܐ ܕܝܚܝܐ | |
| I | M. | ܩܕܝܫܐ ܕܝܚܝܐ | } Let me write. | ܩܕܝܫܐ ܕܝܚܝܐ | } Let us write. |
| | F. | ܩܕܝܫܐ ܕܝܚܝܐ | | ܩܕܝܫܐ ܕܝܚܝܐ | |

II. Formed from the Perfect Participle.

| | | | | | |
|-----|----|-------------|------------------------------|-------------|------------------------|
| III | M. | ܩܕܝܫܐ ܕܝܚܝܐ | Let him be written. | ܩܕܝܫܐ ܕܝܚܝܐ | } Let them be written. |
| | F. | ܩܕܝܫܐ ܕܝܚܝܐ | Let her ... | ܩܕܝܫܐ ܕܝܚܝܐ | |
| II | M. | ܩܕܝܫܐ ܕܝܚܝܐ | } Let you (thou) be written. | ܩܕܝܫܐ ܕܝܚܝܐ | } Let you be written. |
| | F. | ܩܕܝܫܐ ܕܝܚܝܐ | | ܩܕܝܫܐ ܕܝܚܝܐ | |
| I | M. | ܩܕܝܫܐ ܕܝܚܝܐ | } Let me be written. | ܩܕܝܫܐ ܕܝܚܝܐ | } Let us be written. |
| | F. | ܩܕܝܫܐ ܕܝܚܝܐ | | ܩܕܝܫܐ ܕܝܚܝܐ | |

G. Emphatic and Obligatory. † (§ 67. H. 8.)

| | | | | | |
|-----|----|-------------|------------------|---------------------|----------------------|
| III | M. | ܩܕܝܫܐ ܕܝܚܝܐ | He should write. | ܩܕܝܫܐ (ܕܝܚܝܐ) ܕܝܚܝܐ | } They should write. |
| | F. | ܩܕܝܫܐ ܕܝܚܝܐ | She „ „ | ܩܕܝܫܐ (ܕܝܚܝܐ) ܕܝܚܝܐ | |
| II | M. | ܩܕܝܫܐ ܕܝܚܝܐ | You | ܩܕܝܫܐ ܕܝܚܝܐ | } You should write. |
| | F. | ܩܕܝܫܐ ܕܝܚܝܐ | (thou) „ | ܩܕܝܫܐ ܕܝܚܝܐ | |
| I | M. | ܩܕܝܫܐ ܕܝܚܝܐ | I should write. | ܩܕܝܫܐ ܕܝܚܝܐ | } We should write. |
| | F. | ܩܕܝܫܐ ܕܝܚܝܐ | | ܩܕܝܫܐ ܕܝܚܝܐ | |

§ 204. Note. 1. Sometimes along with ܩܕܝܫܐ auxiliary, Pronominal enclitics are also added to the

† Likewise formed from the present Participles of other forms of verbs also; rarely from the Prefect participle of Pe^{AL} verbs as, ܩܕܝܫܐ ܕܝܚܝܐ fare well. ܩܕܝܫܐ ܕܝܚܝܐ – Let her be esteemed. etc.

- Ex. A i ܐܠܡܢܐ lamb. ܐܠܡܢܐܬܐ lambling.
 ܐܠܡܢܐ son. ܐܠܡܢܐܬܐ little son.
 ܐܠܡܢܐ God. ܐܠܡܢܐܬܐ minor god or deity.
 ܐܠܡܢܐ book. ܐܠܡܢܐܬܐ a little book. ⁽¹⁾
- ii ܐܠܡܢܐ dog. ܐܠܡܢܐܬܐ or ܐܠܡܢܐܬܐܬܐ a very little dog.
 ܐܠܡܢܐ brother. ܐܠܡܢܐܬܐ or ܐܠܡܢܐܬܐܬܐ a very little brother.
- B i ܐܠܡܢܐ f. ear. ܐܠܡܢܐܬܐ a small ear.
 ܐܠܡܢܐܬܐ f. town. ܐܠܡܢܐܬܐܬܐ a small town.
- ii ܐܠܡܢܐܬܐ daughter. ܐܠܡܢܐܬܐܬܐܬܐ a very little or dear daughter.
 ܐܠܡܢܐܬܐ woman. ܐܠܡܢܐܬܐܬܐܬܐ a very little woman.

Note. The masculine diminutives ending in ܐܠܡܢܐ form their feminine by assuming the feminine termination ܐܠܡܢܐܬܐ . Ex.

ܐܠܡܢܐܬܐ m. ܐܠܡܢܐܬܐܬܐ f. lambling.

ܐܠܡܢܐܬܐ a little boy (2) ܐܠܡܢܐܬܐܬܐ a little girl. (for pl. Vide § 213. I. 2. c.)

§ 206. ANOMALY— 1. Some nouns have their diminutives formed irregularly : Ex.

ܐܠܡܢܐܬܐ f. bride. ܐܠܡܢܐܬܐܬܐ or ܐܠܡܢܐܬܐܬܐܬܐ a little bride.

ܐܠܡܢܐܬܐ f. eye. ܐܠܡܢܐܬܐܬܐ or ܐܠܡܢܐܬܐܬܐܬܐ a small eye.

ܐܠܡܢܐܬܐ f. garden. ܐܠܡܢܐܬܐܬܐ a little garden.

ܐܠܡܢܐܬܐ f. court-yard. ܐܠܡܢܐܬܐܬܐ a small court-yard.

(1) Some think that ܐܠܡܢܐܬܐ is a secondary form of ܐܠܡܢܐܬܐ — a small sparrow.

(2) found only in the diminutive form: also (2) p. 51.

كُؤْءٌ f. cup; bowl. كُؤْءٌ اِصْغَرُ a small cup or bowl.

قَدَحٌ f. pitcher; jug. قَدَحٌ اِصْغَرُ a small pitcher.

2. Some nouns form their diminutives by repeating one or more of their letters: Ex.

لُؤْلُؤٌ - لُؤْلُؤٌ - collection: in-gathering.

لُؤْلُؤٌ or لُؤْلُؤٌ - a little collection or in-gathering

وُؤءٌ - bell. وُؤءٌ اِصْغَرُ a small-bell. [(of fruits).]

جُؤءٌ - a jaw-bone. جُؤءٌ اِصْغَرُ : جُؤءٌ اِصْغَرُ or جُؤءٌ اِصْغَرُ a small jaw-bone.

وُؤءٌ - f. leather-bottle. وُؤءٌ اِصْغَرُ - a small leather-bottle; flask.

اِصْغَرُ - f. mount. اِصْغَرُ or اِصْغَرُ - a little mount; [hillock.

بُؤءٌ (2) bubble. بُؤءٌ اِصْغَرُ - f. a bubble.

3. Feminine forms of some nouns have a diminutive sense. Ex.

اِصْغَرُ - a pit. اِصْغَرُ f. - a small pit.

اِصْغَرُ - board. اِصْغَرُ f. - a small board.

اِصْغَرُ - sea. اِصْغَرُ f. - lake; bay.

اِصْغَرُ - twig. اِصْغَرُ f. - a small twig.

4. Some nouns, with Yōd as the penultimate, have a diminutive sense. Ex.

اِصْغَرُ - young man. اِصْغَرُ - young woman.

اِصْغَرُ m gazelle; roe (from اِصْغَرُ deer).

اِصْغَرُ m sucking pig.

5. In Compound nouns (§ 259 ff.) the diminutive termination (اِصْغَرُ) is added after the second word. Ex.

𐎧𐎠𐎡𐎹 = man. 𐎧𐎠𐎡𐎹𐎠𐎡𐎹 - a little man.

ᐅᐅᐅᐅᐅᐅᐅ - judgement; sentence ᐅᐅᐅᐅᐅᐅᐅᐅ -
a trifling judgement.

6. Nouns terminating in زید - do not admit diminutive terminations. Ex.

قَمْحَة - penny; كُمْن - cummin.

ἄρσεν - dry grape. δραχμή - drachma.

§ 207. **Syntax.** I. The Past Imperfect or the Participle followed by the Perfect of **ሰጠ** denotes something that was wont to take place or something on the point of happening in the past. Ex. **ሰጠላቸው** **ረገጡ** they were willing, they were pleased; they were wont to be pleased. **ሰጠላቸው** **ረገጡ** **ሰጠላቸው** **ረገጡ** - to the place where they were to be put to death.

II. The participles and adjectives preceded by the Prefect of 𐤀𐤍 often denote a wish, command or advice (in a sense of emphasis or obligation). For prohibition the negative particle 𐤁 is put before 𐤀𐤍. Such usage is more frequent in the second person. †

Ex. ܐܢܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ - But know thou. ܐܢܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
The priests are not to use force (or to quarrel). ܐܢܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
ܐܢܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ - They must receive blame. But some-
times such combinations occur without any special signi-
ficance (as simple Perfect). Ex. ܐܢܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
ܐܢܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ - For thy heart was not (is not) righteous
before God.

‡ Rarely the Imperative of ἰού is used instead of its Prefect
2nd person. Ex. ἰούσθε ἡμεῖς ἵνα ἴδωμεν τὸ πρόσωπον τοῦ κυρίου ἡμῶν
Be ye like men who wait for their master. (Luke. 12. 36).

III. In dependent clauses participles compounded with 𐤀𐤁𐤁 (preceding or following) serve as subjunctive to express purpose when preceded by particles 𐤁, 𐤁𐤁𐤀, 𐤁𐤁𐤀𐤁, 𐤀, 𐤁𐤁𐤀𐤁. Ex. 𐤓𐤏𐤁 𐤏𐤁𐤁𐤀 𐤀𐤁𐤁𐤀 𐤀𐤁𐤁𐤀 𐤏𐤁𐤁𐤀 - They were willing to carry it (the ark). But after verbs which suffice to have participles to express purpose (§ 127 I.) particles 𐤁, 𐤀, etc., may be omitted. Ex. 𐤓𐤏𐤁 𐤀𐤁𐤁𐤀 𐤏𐤁𐤁𐤀 𐤏𐤁𐤁𐤀 - They began to ask him.

IV. Participles preceded by the Imperfect of **የፀጥ** may more or less fill the place of Desiderative or Optative. Such compounds are "employed particularly to express continued or repeated actions, or actions determined by ordinance". Ex. **የእኔ ልጅ የፀጥ** - let him eat and drink. **አንታ የፀጥ** - Thou shalt or mayst know; know thou.

V. The Imperfect followed by the Perfect of ܐܝܬܐ is used to indicate: 1) a repeated or continuous action as the Past Imperfect: Ex. ܐܝܬܐ ܕܡܢ ܕܡܢ ܕܡܢ - when-ever he was saying; as he was saying.

2) a Future Perfect as "will have", "would have" etc., (more frequently in hypothetical clauses). Ex. **كَيْفَ لَمْ يَكُنْ جَمِيلًا** - How would he not have been handsome; how would he not have pleased?

3) a simple Future or Imperfect. Ex. **לֹא יִשְׁתָּחֲוֶה** - Nor was he alarmed before he fell into sin and was fettered.

VI. In the combination མེད་ཀྱི་ཡིད་ (ཀྱི mute) often there is no force of verb "to be" and it means, only "no" or "not" (sometimes emphatically). Ex.
མེད་ཀྱི་ཡིད་ མེད་ཀྱི་ཡིད་ མེད་ཀྱི་ཡིད་ - But Jesus did not say that he (John) would not die.

Rarely **לֹא** is used to mean “unless”, “if not” “not even”, as, **וְיָצֵאתָ מִן הַבְּרִית לֹא תֵּזֶה לְעַמְּךָ לְעַשׂוֹת כְּכָל אֲשֶׁר יֹאמְרוּ בְּנֵי עַמְּךָ וְאַתָּה תִּשְׁמָע** - And I know that the king of Egypt will not allow you to go unless by a strong hand (Exod. 3. 19).

VII. With **هَـ** "to have", "there is" ‡ and with **لَـ** "to have not", "there is not" **هَـ** (generally following) may be inflected to agree with the noun completing the predication; or it may remain enclitic without being inflected, and left to agree with **هَـ**, which is considered to be a masculine substantive in the singular.

Ex. རྒྱུ་གཤམ་གྱི་ལོ་ལྔ་ - He had a daughter.

𑂔𑂗𑂢𑂰 𑂔𑂰𑂩𑂰 𑂔𑂰𑂩𑂰 𑂔𑂰𑂩𑂰 - She had a maid-servant.

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ or ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ - He had books.

VIII. In the sense of "to be", "to exist" **𑌕𑌃𑌔**, inflected with pronominal suffixes (§ 48), makes compounds with **𑌕𑌃𑌔** ¹ Ex. **𑌕𑌃𑌔 𑌕𑌃𑌔 𑌕𑌃𑌔** - He was. **𑌕𑌃𑌔 𑌕𑌃𑌔 𑌕𑌃𑌔** - let him be. etc.

‡ **A.2** is rarely found used in the sense of "to be". Ex.

הַשִּׁיחַ הַזֶּה הֵיאָה הַחַטִּי' הַזֶּה הַזֶּה הַזֶּה הַזֶּה the sin which is in the streets of
the towns (Ov. cit. Nold. § 303). [Vide § 49. III].

1. There are also compounds like be^{thou} - Be thou (§190)
 be^{will} - He will be; be^{might} - He will
 (might) have had; be^{was} - he was; be^{would} - he would be;
 etc. And in translations from Greek even be^{there} - there was,
 be^{there} - there were. etc.

IX. When there are several verbs of the same tense and mood and person, as predicate to one or more subjects in the same sentence, **ܐܘܪܝ** auxiliary to them all may or may not be repeated. Ex. **ܡܠܟܐ ܕܢܚܒܐ ܥܡܗ ܬܡܝܨܐ** - Your master entered with you and encouraged your minds. **ܐܘܪܝ ܩܕܝܫܐ ܦܰܬܰܪܰܬ ܒܰܬܰܪܰܬܐ**. She was pure and holy in her virginity. 2

Vocabulary.

[illegible]

2. Also **ܐܘܬܪ** Past Imperfect may be omitted in dependent clauses when the Principal clause is in the Past (ie. Pf. or Past Impf.) tense. Ex. **ܕܥܝܢܐ ܕܡܚܠܦܐ ܕܡܫܟܐ ܕܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ**
Desirable was the voice of the sinner-woman when she sang to
the perfume-seller. (Vide § 75. I).

- ܡܠܚܕܐ m. adj. sad; dole-
 ful; sorrowful.
 ܡܠܚܕܐ in want of; lacking;
 incomplete.
 ܡܠܚܕܐ PA. to cover, veil,
 hide.
 ܡܠܚܕܐ m. loin; back.
 ܡܠܚܕܐ m. dew.
 ܡܠܚܕܐ burden (pain)
 ܡܠܚܕܐ f. priesthood.
 pl. ܡܠܚܕܐ: ܡܠܚܕܐ f. window,
 lattice.
 ܡܠܚܕܐ f. shoulder.
 ܡܠܚܕܐ pr. n. Licens.
 ܡܠܚܕܐ ܡܠܚܕܐ excuse;
 apology; preface.
 ܡܠܚܕܐ f. chariot.
 ܡܠܚܕܐ m. gall: bitterness.
 ܡܠܚܕܐ m. libation; drink;
 offering.
 ܡܠܚܕܐ m. fiery; seraph.
 ܡܠܚܕܐ m. brass.
 ܡܠܚܕܐ m. aim; ensample.
 ܡܠܚܕܐ m. end; limit.
 ܡܠܚܕܐ on one side; apart.
 (ܡܠܚܕܐ) ܡܠܚܕܐ to assail; assault;
 to fall suddenly on;
 to attempt.
 ܡܠܚܕܐ Et^hp.- to be busy;
 to converse with.
 ܡܠܚܕܐ } A visiting priest;
 ܡܠܚܕܐ } a visitor; the
 ܡܠܚܕܐ } bishop's re-
 ܡܠܚܕܐ } presentative.
 (ܡܠܚܕܐ) ܡܠܚܕܐ to fall upon;
 to attack suddenly.
 (ܡܠܚܕܐ): ܡܠܚܕܐ hinge;
 the threshold or lower
 stone of a door.
 ܡܠܚܕܐ m. ear-ring.
 ܡܠܚܕܐ to stand; to rule.
 ܡܠܚܕܐ to stone.
 ܡܠܚܕܐ m. distance; afar.
 ܡܠܚܕܐ ܡܠܚܕܐ from afar;
 long ago.
 ܡܠܚܕܐ m. a row; clamour;
 tumult.
 ܡܠܚܕܐ m. change.
 ܡܠܚܕܐ m. seven.
 ܡܠܚܕܐ m. apostle; one who
 is sent.

Exercise 41 A.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22.

4-တ : နိဗ္ဗာန် ၉၉၇ နိဗ္ဗာန် ၁၀၀၀ : နိဗ္ဗာန် ၁၀၀၀ : နိဗ္ဗာန် ၁၀၀၀
 . နိဗ္ဗာန် ၁၀၀၀ : နိဗ္ဗာန် ၁၀၀၀ : နိဗ္ဗာန် ၁၀၀၀ : နိဗ္ဗာန် ၁၀၀၀
 (John I. 1-3.)

Exercise 41 B.

1. My neighbours were standing at a distance. 2. But I as a deaf-man did not hear (P. Impf.) 3. They (m.) were going out to the street and speaking. 4. Thy (m.) mouth was speaking evil and thy tongue (was speaking) deceit. 5. I would destroy him who detracts his friend in private. 6. Let Thy (m.) ears be attentive to the voice of my supplication. 7. You (m.) will be hated by every man for the sake of my name. 8. Take (m. s.) the burden and be thou cursing me. 9. Thus you (s. m.) should do. 10. Be ye (m.) assiduous in fast. 11. They should receive the blame. 12. He moves them (f.) to stand (فَعَّلَهُمْ قِيَامًا). 13. What should I have done (fut. pf.) to (o) prevent the sun? 14. Why should he have fled (fut. pf.)? 15. The multitudes again gathered so that they could not find bread to eat. 16. He made them (f.) live that they might be moved. 17. Thou hast entreated that thy (m.) offerings might be accepted. 18. For, by this his will was fulfilled. 19. They (m.) were accustomed to adore (p. Impf.) it (f.). 21. For He ordered about the Jews that they should not circumcise (themselves). 22. But you (m.) will be sent (فَعَّلَهُمْ رَحْلًا) out. 23. It (m.) will be made (جَعَلَ حَبَابًا), set right, and placed at the door. 24. But he had believing parents. 25. And there was no limit to his beauty. 26. But there were no brethren living there. 27. There was no water. 28. He granted that he might have (فَعَّلَهُ حَيَاةً) life. 29. In order that he may be (جَعَلَهُ سَائِلًا لِّلْعَالَمِينَ) an example for us. 30. And not as (كَمَا أَنَّهُ) the world gives I am

giving you (m.). 31. He had tasted death. 32. They were stoning him with stones and he was praying. 33. The martyrs became like charioteers, and the faith chariot and they carried (p. Pf.) the cross (as) a weapon for their battle. 34. Before he would have sinned David said: "let the sinners perish" and after he sinned he said: "My Lord and my God have mercy on me". 35. Darknesses had set out against that true light and had fallen upon it to conceal its light. 36. Let your loins be girded, and your lamps lighted, and be ye like men, who wait for their master.

LESSON XLV.

Number ܡܢܬܐ

§ 208. There are two numbers— singular ܡܢܬܐ and plural ܡܢܬܐܝܢ — for nouns and adjectives as for pronouns and verbs. The plural number is formed from the singular by change of vowels or consonants or both as shown in the following paragraphs.

Note. 1. There are also traces of a dual number in a few nouns, as:— ܡܢܬܐܝܢ — Upper and Lower Egypt. ܡܢܬܐܝܢ — two hundred. ܡܢܬܐܝܢ m. ܡܢܬܐܝܢ f. two. It is formed after the Hebrew dual termination— *Aim*— ܡܢܬܐܝܢ. So, the Hebrew ܡܢܬܐܝܢ was converted into ܡܢܬܐܝܢ in Syriac and the Hebrew ܡܢܬܐܝܢ into ܡܢܬܐܝܢ etc. The dual form began to be used in Syriac in the translation of the Holy Bible from Hebrew. In some instances the dual termination ܡܢܬܐܝܢ has been replaced by the plural termination ܡܢܬܐܝܢ (§ 238. ff.) in later times, as:— ܡܢܬܐܝܢ ܡܢܬܐܝܢ for ܡܢܬܐܝܢ ܡܢܬܐܝܢ the land of two rivers— Mesopotamia. ܡܢܬܐܝܢ ܡܢܬܐܝܢ

for ܐܬܬܐܝܬܐ ܠܡܠܟܐ ܕܐܪܡܐ - And two measures of wheat for one stater. (IV. Kings. 7. 1).

2. In classical Syriac the dual is expressed by adding the numeral adjectives ܡܢܐܢ m. ܡܢܐܢܐ f. to the plural number as:-
ܡܢܐܢ ܕܒܝܪܐ - two men; ܡܢܐܢܐ ܕܒܝܪܐ - two girls.

3. Sometimes the dual is understood in the expression, as,
ܕܠܬܐ ܡܢ ܕܠܬܐ ܕܠܬܐ - Three and a half years.
(1+2+½)

4. Sometimes the same word is repeated for a dual sense, as, ܡܠܚܬܐ ܡܠܚܬܐ ܕܕܝܢܐ ܕܝܢܐ - Golden ear-ring (weighing) two (1+1) sickles.

The Plural Number.

§ 209. 1. No fixed rule comprising all the different groups of nouns- substantives and adjectives- can be given for the formation of the plural number. ⁽¹⁾ The rules given below may apply to most of the nouns belonging to the respective groups.

2. The nouns terminating in a consonant (ie. not terminating in ܐ) have no separate forms for singular and plural. They may sometimes be marked with ܡܢܐܢ to denote the plural number. Ex.

ܡܠܬܐ f. error. ܡܠܬܐܢ errors.

ܡܠܬܐ f. spider. ܡܠܬܐܢ spiders.

But the names of the letters of the Alphabet are pluralised by adding the termination ܐܢ. Ex. ܢܘܢ Nün-

(1) For the plural of Participial nouns see Nos. § 104- § 106: § 183- § 187.

pl. نُونٌ Nüns (2). ثَمَ - Theth; تَمَ - Teths; مَمَ - Mīm; مِمَمَ - Mims. etc.

3. For the sake of facility in learning, nouns may be divided into three groups in so far as the formation of the plural number is concerned:— A) Strong nouns—ie. nouns not terminating in تَ or servile تَ ; B) Nouns terminating in تَ ; C) Nouns terminating in the feminine or servile تَ .

§ 210. A. The plural of strong nouns— Substantives and adjectives— is formed by changing the final تَ into

تَ . Ex. sing. مَلِكٌ king. pl. مُلْكٌ kings.
 رَجُلٌ man. رَجُلٌ men.
 خَيْرٌ good. خَيْرٌ good.
 زَلالٌ false. زَلالٌ false.

But there are many nouns which form their plural irregularly. They are:—

1) most of the feminine nouns not terminating in تَ ; 2) many nouns of Common gender; 3) a large number of masculine nouns which have a second plural formed by the addition of Nūn or Ta'w. According to variations in the formation of the plural number all such nouns may be grouped into the following classes:—

i. Nouns having their plural terminating in تَ or تَ . Ex. قَلْبٌ m. heart. pl. قُلُوبٌ : قُلُوبٌ . نَارٌ f. fire. pl. نَارٌ : نَارٌ . دُجَى m. dawn; ذراعٌ m. limb. تمرٌ m. plum. etc.

(2) Such plural forms give a trace of the once-singular form terminating in تَ as قَلْبٌ or قَلْبٌ - قَلْبٌ etc., as in Greek Alpha, Beta, etc.

ii. Nouns having their plural terminating in **ت** or **ة** - Ex. **حمام** m. bath-room; pl. **حمامات**. **دب** f. leather-bottle. **قط** cat. etc.

iii. Nouns having their plural terminating in **ة** only. Ex. **استاد** m. a) a stadium, ie; 1/8 of a Roman mile. b) a parasang- pl. **استادات** ⁽¹⁾ stadia. **نهر** m. river- pl. **نهار**; **سيد** Lord, master- pl. **سيدات** Lords, masters; **جمل** c. anchoring rope; camel. pl. **جملات** : (**جملات**) ; **دلو** - a big (brazen) vessel for washing. pl. **دلوات**.

iv. Nouns having their plural terminating in **ت** and **ة**.

اذن f. ear. pl. **اذان** : **اذنات**.

يد f. hand. pl. **يدين** : **يدينات** ; **يد** : **يدات**.

دير c. abode, convent; monastery, pl. **ديرات** : **ديرات**.

دور m. generation. pl. **دورات** : **دورات**.

جنب f. side; breast. **جمل** m. beet; beet-root.

بساط f. field (open). **عين** f. eye.

يوم m. day. **قرن** f. horn.

جناح f. wing. **رجل** f. leg.

كاهل f. shoulder. **سن** f. tooth.

مصدر f. source; fountain.

Note. The second plural forms ending in **ة** of the

(1) **استاد** m. & f. stadium, gymnasium; field of battle; a race- course. pl. **استادات**.

words denoting human or animal organs are generally made use of with inanimate objects and with numbers above ten.

v. Nouns having their plural terminating in **اى** only:—

| | |
|------------------------------------|------------------------|
| طريق f. way. pl. طرق | بطن f. belly. |
| تصو f. idol. | خون f. coffin. |
| ارض f. earth, land. | روح f. soul. |
| اسفل f. bottom. | خواب i. cot. |
| ذيل f. tail. | قوس f. bow; (1) |
| كبد f. liver. | |

vi. Nouns having their plural terminating in **ين** and **ين**.

| | |
|---|--------------------------------|
| عطر m. perfume. pl. عطرات | خمر m. wine. |
| جناح f. wing. | زيت m. oil. |
| لون n colour. | |
| نوع m. kind; race. | رائحة (رأس) m. odour. |
| بصر m. sight; vision. | أمير prince; potentate. |

vii. Biliteral nouns (with non-vocalised initial), which form their plural by a change of the final **ا** into **اي** *aiya*:—

| | |
|--|--|
| نمط m. mode; manner. pl. نمطين . | |
| ثدي m. udder; paps; breasts. pl. ثديين . | |

(1) Besides the usual pl. form in **ين** some ascribe a secondary pl. form ending in **اى** to the following nouns as, **مذبح** m. Threshing floor; **مذبح** : **مذبحين**. **رجل** f. leg. **رجل** : **رجلين**. **عدد** odd number. **عدد** : **عددين**.

viii. There are a few detached nouns with peculiar plural endings.

- a) $\text{ḥ}^{\text{h}}\text{m}$ m. name. pl. $\text{ḥ}^{\text{h}}\text{m}^{\text{h}} : \text{ḥ}^{\text{h}}\text{m}^{\text{h}}\text{m}^{\text{h}}$.
 $\text{ḥ}^{\text{h}}\text{m}$ m. Father-in-law. pl. $\text{ḥ}^{\text{h}}\text{m}^{\text{h}}$ fathers-in-law.
- b) $\text{ḥ}^{\text{h}}\text{m}$ - Son. pl. $\text{ḥ}^{\text{h}}\text{m}^{\text{h}}$.
 $\text{ḥ}^{\text{h}}\text{m}$ m. ass. pl. $\text{ḥ}^{\text{h}}\text{m}^{\text{h}} : \text{ḥ}^{\text{h}}\text{m}^{\text{h}}\text{m}^{\text{h}}$.
- c) $\text{ḥ}^{\text{h}}\text{m}$ m. fruit. pl. $\text{ḥ}^{\text{h}}\text{m}^{\text{h}}$ (rare) : $\text{ḥ}^{\text{h}}\text{m}^{\text{h}}\text{m}^{\text{h}}$.
 $\text{ḥ}^{\text{h}}\text{m}$ m. medicine. pl. $\text{ḥ}^{\text{h}}\text{m}^{\text{h}}\text{m}^{\text{h}}$.
- d) $\text{ḥ}^{\text{h}}\text{m}$ m. Sea. pl. $\text{ḥ}^{\text{h}}\text{m}^{\text{h}}$.
 $\text{ḥ}^{\text{h}}\text{m}$ m. people. pl. $\text{ḥ}^{\text{h}}\text{m}^{\text{h}}$ - gentiles; peoples.
- e) $\text{ḥ}^{\text{h}}\text{m}$ m. vegetable. pl. $\text{ḥ}^{\text{h}}\text{m}^{\text{h}}$.
 $\text{ḥ}^{\text{h}}\text{m}$ m. seed. pl. $\text{ḥ}^{\text{h}}\text{m}^{\text{h}}$.
- f) $\text{ḥ}^{\text{h}}\text{m}$ f. tunic. pl. $\text{ḥ}^{\text{h}}\text{m}^{\text{h}}$.
 $\text{ḥ}^{\text{h}}\text{m}$ m. spear. pl. $\text{ḥ}^{\text{h}}\text{m}^{\text{h}}$.
- g) $\text{ḥ}^{\text{h}}\text{m}$ m. house. pl. $\text{ḥ}^{\text{h}}\text{m}^{\text{h}}$.

B. Nouns terminating in Ya.

§ 211. Nouns terminating in ḥ^{h} *Yā* may be grouped into three classes with respect to the formation of the plural number:—

I. Nouns of the forms of Participial nouns:— a) $\text{ḥ}^{\text{h}}\text{m}$ (§ 104 A. 2); b) $\text{ḥ}^{\text{h}}\text{m}$ (§ 106 B. 1); c) $\text{ḥ}^{\text{h}}\text{m}$, $\text{ḥ}^{\text{h}}\text{m}$, $\text{ḥ}^{\text{h}}\text{m}$ (§ 184) form their plural by taking Pthaha (÷) on the penultimate:—

a) ܐܬܝܬܐ m. fool. pl. ܐܬܝܬܝܐ (1)

But some nouns of this form have a second plural ending in ܐܬܝܬܐ. Ex.

ܐܠܗܐ Lord - pl. ܐܠܗܐ : ܐܬܝܬܐ

ܪܥܝܐ Shepherd - pl. ܪܥܝܐ : ܐܬܝܬܐ

ܪܥܝܐ Physician - pl. ܪܥܝܐ (only)

ܕܡܝܐ cup-bearer. pl. ܕܡܝܐ : ܐܬܝܬܐ : ܐܬܝܬܐ

b) ܬܠܬܐ m. talent-pl. ܬܠܬܐ ܬܠܬܐ bowels-pl. ܬܠܬܐ

ܬܠܬܐ m. kid-pl. ܬܠܬܐ ܬܠܬܐ roe; ram. pl. ܬܠܬܐ

Exception:— ܬܠܬܐ m. a packing needle. pl. ܬܠܬܐ

ܬܠܬܐ m. snow. pl. ܬܠܬܐ

ܬܠܬܐ m. fragment (of bread). pl. ܬܠܬܐ

ܬܠܬܐ m. reed. pl. ܬܠܬܐ : ܬܠܬܐ : ܐܬܝܬܐ

ܬܠܬܐ m. breast. pl. ܬܠܬܐ : ܐܬܝܬܐ

ܬܠܬܐ m. lion. pl. ܬܠܬܐ

ܬܠܬܐ (ܬܠܬܐ) f. a pile; heap (of grain) pl. ܬܠܬܐ

ܬܠܬܐ m. child. pl. ܬܠܬܐ (2)

(1) The common plural ending in old Syriac was ܐܬܝܬܐ. At present it may be traced in ܬܠܬܐ - hands, ܬܠܬܐ - thousands etc. In Lebanon regions ܬܠܬܐ - heads, ܬܠܬܐ - stones, ܬܠܬܐ earthen-vessels etc., are still in vogue as plurals of ܬܠܬܐ, ܬܠܬܐ, ܬܠܬܐ respectively.

(2) abstract noun ܬܠܬܐ - group of children.

ᐱᐱᐱᐱ f. a mill; mill-stone. pl. ᐱᐱᐱᐱᐱᐱ

c) Of this type almost all are participial nouns:—

ᐱᐱᐱᐱ m. reprobate. pl. ᐱᐱᐱᐱᐱᐱ

ᐱᐱᐱᐱ m. journey; march. pl. ᐱᐱᐱᐱᐱᐱ

But the few substantives belonging to this group form their plural irregularly:—

ᐱᐱᐱᐱ m. spectacle; theatre. pl. ᐱᐱᐱᐱᐱᐱ

ᐱᐱᐱᐱ f. cucumber-garden. pl. ᐱᐱᐱᐱᐱᐱᐱᐱᐱ

ᐱᐱᐱᐱ m. fan; winnowing-fan. pl. ᐱᐱᐱᐱᐱᐱᐱᐱᐱ

ᐱᐱᐱᐱ f. fork. pl. ᐱᐱᐱᐱᐱᐱᐱᐱ

ᐱᐱᐱᐱ m. dwelling. pl. ᐱᐱᐱᐱᐱᐱᐱ

ᐱᐱᐱᐱ retiring-place, room; a couch or bed.

pl. ᐱᐱᐱᐱᐱᐱ.

II. Nouns terminating in ᐱᐱ having a) a vowel on the penultimate, b) Zlama (ᐱᐱ) on the first letter (if the word be trilateral without vowel on the penultimate), c) 'Amaqa (ᐱᐱ) after the antipenultimate (if the word be quadrilateral or multilateral without vowel on the penultimate) form their plural by changing the final ᐱᐱ into ᐱᐱ. ex.

a) ᐱᐱᐱᐱ m. liberation. pl. ᐱᐱᐱᐱᐱᐱ

ᐱᐱᐱᐱ m. reader. pl. ᐱᐱᐱᐱᐱᐱᐱᐱ

Exception: ᐱᐱᐱᐱ f. hearth; oven. pl. ᐱᐱᐱᐱᐱᐱᐱᐱ

b) ᐱᐱᐱᐱ m. weeping. pl. ᐱᐱᐱᐱᐱᐱᐱᐱ

ᐱᐱᐱᐱ m. mourning. pl. ᐱᐱᐱᐱᐱᐱᐱᐱ

Exception: **سَمَكٌ** m. snake; serpent. pl. **سَمَكَاتٌ**

شَاةٌ f. ewe. pl. **شَاةٌ**

لَيْلٌ m. night. pl. **لَيَالٍ** : **لَيَالٍ** : **لَيَالٍ**

c) **عَدْوٌ** m. violence; calumny. pl. **عَدْوٌ**

تَعْدِيَةٌ m. accusation. pl. **تَعْدِيَاتٌ**

III. Nouns terminating in **ي** preceded by one or two non-vocalised letters and having **و** or **و** after the first letter generally leave off **ي** and take the termination **اَت** in the plural. Ex.

سَلَّةٌ m. stall; crib; manger. pl. **سَلَلَاتٌ**

سَجْدَةٌ f. rush-mat. pl. **سَجَدَاتٌ** : **سَجَدَاتٌ** : **سَجَدَاتٌ**

سَهَابٌ m. horse. pl. **سَهَابَاتٌ** : **سَهَابَاتٌ**

سَوْدَةٌ f. (س soft) she-buffalo. pl. **سَوَدَاتٌ**

سَوْدَةٌ m. (س hard) canal, pan, dish. pl. **سَوَدَاتٌ**

سِدَّةٌ m. seat; throne. pl. **سَدَاتٌ**

سَرْدَابٌ m. a crane. pl. **سَرْدَابَاتٌ**

سَرْدَابٌ m. a donkey. pl. **سَرْدَابَاتٌ**.⁽¹⁾

Exception: **سَرْدَابٌ** male cub. f. **سَرْدَابَةٌ**

سَرْدَابٌ n. gloom. pl. **سَرْدَابَاتٌ**

سَرْدَابٌ m. a measure (of corn). pl. **سَرْدَابَاتٌ** : **سَرْدَابَاتٌ**

(1) **سَرْدَابٌ** m. pillow. pl. **سَرْدَابَاتٌ** : **سَرْدَابَاتٌ** and **سَرْدَابَاتٌ** (found only in pl.) is also used as pl. of **سَرْدَابٌ**.

C. Feminine Nouns- Substantives and Adjectives- terminating in ة .

§ 212. Feminine nouns terminating in ة may be divided into two groups:-

I. Feminine Nouns- substantives and adjectives- derived from the corresponding masculine forms by the addition of the feminine termination ة .

II. Feminine substantives terminating in ة .

I. § 213. The plural of feminine singular nouns (substantives and adjectives) derived from the corresponding masculine forms suffixing the servile ة (§ 200) (except those terminating in ة) is formed by the addition of ة to the stem of the masculine singular. Ex.

| | |
|-------------------------------------|---|
| مهره f. mare. | pl. مهراة (مهره m. s.) |
| بقره f. cow. | pl. بقرة (بقره m. s.) |
| صالحه f. honest; good. | pl. صالحات (صالحه m. s.) |
| جائعة f. hungry. | pl. جائعات (جائعة m. s.) |
| مختارة f. elected; chosen. | pl. مختارات (مختارة m. s.) |

Note. 1. Participial nouns and adjectives terminating in ة form their plural by changing ة into ة . (Vide § 183 & § 226 B). Ex.

رحمة f. merciful. pl. رحمة

روحية f. spiritual. pl. روحية . &c.

2. In the formation of the plural a) several of the Nouns Agent and adjectives of the form فعله (not formed from Lamad

weak verbs), b) some adjectives of the form $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$ and c) the feminine diminutives ending in $\text{ḥ} \text{ḥ} \text{ḥ}$ assume rā (ḥ) before the final ḥ . Ex.

- a) $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$ concubine. pl. $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$ (1)
 $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$ transgressing; passing. pl. $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$
 $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$ f. greedy; glutton. pl. $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$
- b) $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$ f. artist; crafts-woman. pl. $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$
- c) $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$ f. lambling. pl. $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$
 $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$ f. small court-yard. pl. $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$

II. § 214. The feminine substantives terminating in the servile ḥ – may be classified as:– A. Those in which the penultimate is vocalised; B. Those in which the penultimate is non-vocalised and the antipenultimate vocalised; C. Those in which the penultimate and the antipenultimate are non-vocalised.

A. Penultimate Vocalised.

i. Nouns, which have Zqāpa (ḥ) on the penultimate.

1) Nouns of action of the form $\text{ḥ} \text{ḥ} \text{ḥ}$ (§ 107 x) derived from Lamad weak P^{AL} verbs change the final Zqāpa (ḥ on Taw) into Zlāma long (ḥ) for the plural number. Ex.

$\text{ḥ} \text{ḥ} \text{ḥ}$ f. cry. pl. $\text{ḥ} \text{ḥ} \text{ḥ}$. $\text{ḥ} \text{ḥ} \text{ḥ}$ f. search; inquisition; query. pl. $\text{ḥ} \text{ḥ} \text{ḥ}$.

(1) Absolute and construct states of such Nouns Agent and adjectives almost never appear. Plural forms without the augment of ḥ – like $\text{ḥ} \text{ḥ} \text{ḥ}$ are of less frequent occurrence. (Nold. No. 113.)

Exception: **𐤀𐤃𐤁** f. bath; washing. pl. **𐤀𐤃𐤁𐤀**.

But if the Noun of Action has a sense different from that designated by the verb, or if the noun be concrete other than verbal, a Wāw with Z^cqāpa (𐤀) intervenes before the final 𐤀 in the plural. Ex.

𐤀𐤃𐤁 f. portion. pl. **𐤀𐤃𐤁𐤀𐤃𐤁** (rt. **𐤀𐤃𐤁** to count).

𐤀𐤃𐤁 f. thumb. pl. **𐤀𐤃𐤁𐤀𐤃𐤁**.

𐤀𐤃𐤁 c. companion. pl. **𐤀𐤃𐤁𐤀𐤃𐤁**.

𐤀𐤃𐤁 f. arm pit. pl. **𐤀𐤃𐤁𐤀𐤃𐤁**.

Exception: **𐤀𐤃𐤁** mother-in-law. pl. **𐤀𐤃𐤁𐤀𐤃𐤁** mothers-in-law.

2) Biliteral nouns having Z^cqāpa (𐤀) both on the first and the second letters change the final 𐤀 into 𐤁 in the plural. Ex.

𐤀𐤃𐤁 c. the self; being; existence. pl. **𐤀𐤃𐤁𐤀**.

𐤀𐤃𐤁 f. that which grows of itself; weed. pl. **𐤀𐤃𐤁𐤀**.

Exception: **𐤀𐤃𐤁** - sister. pl. **𐤀𐤃𐤁𐤀𐤃𐤁**.

𐤀𐤃𐤁 - sign. pl. **𐤀𐤃𐤁𐤀𐤃𐤁**.

𐤀𐤃𐤁 - native-land. pl. **𐤀𐤃𐤁𐤀𐤃𐤁** : **𐤀𐤃𐤁𐤀𐤃𐤁**.

𐤀𐤃𐤁 - fever. pl. **𐤀𐤃𐤁𐤀𐤃𐤁**.

ii. Nouns having 𐤁 or 𐤃 after the penultimate or nouns terminating in 𐤀𐤃𐤁 or 𐤀𐤃𐤁.

1) In the formation of the plural the vocalic letter preceding 𐤀 takes Zqāpa (𐤀) (ie. 𐤁 becomes 𐤃 and 𐤃 becomes 𐤃), and if the word be a trilateral ⁽¹⁾ substantive beginning with a non-vocalised letter that first non-vocalised letter assumes Z^clama short (𐤀) also. Ex.

(1) See f. n. 1. p. 72.

فَوْزٌ - victory. pl. فَوَازٌ .

قُبُرٌ f. country; quarters. pl. قُبُورٌ .

جَمْعٌ f. collection. pl. جَمْعٌ .

خَلْقٌ f. creation. pl. خَلْقٌ .

عَاقِبَةٌ - affair; matter. pl. عَاقِبَةٌ .

شَبَابٌ - likeness; image. pl. شَبَابٌ .

Exception: فَرْعٌ branch - pl. فُرُوعٌ .

مِيزَانٌ measuring-chord. pl. مِيزَانٌ .

قَرْيَةٌ village; field. pl. قَرْيَاتٌ ; قَرْيَاتٌ ; قَرْيَاتٌ .

فَرْعٌ fur-coat; skin-coat. pl. فَرْعٌ .

قُبَّةٌ - cub of a lion. pl. قُبَّاتٌ ; قُبَّاتٌ .

2) If the noun be quadriliteral ⁽¹⁾ or derivative the vocalic Yôd or Wa'w (ي or و) simply assumes Z'qapa (ز) leaving away the vowel proper (ي or و) Ex.

نِعْمَةٌ - grace. pl. نِعْمَاتٌ .

مَدْحٌ - praise. pl. مَدْحٌ .

طَهْرٌ - purification. pl. طَهْرٌ etc.

Exception: فَرْعٌ virtue. pl. فَرْعٌ

قَبْذٌ : قَبْذٌ : قَبْذٌ f. cucumber; gourd. pl.

قَبْذٌ : قَبْذٌ : قَبْذٌ : قَبْذٌ .

3) If the final قَبْذ is preceded by Yod; that Yôd takes H'vaṣa (ه) in the plural. Ex.

(1) The number of letters is reckoned here together with the final ه serve.

كِبْرِيَا - election. pl. كِبْرِيَا.

كِبْرِيَا - equality; worthiness. pl. كِبْرِيَا etc.

So also, كِبْرِيَا or كِبْرِيَا - pleasure; sweetness.

pl. كِبْرِيَا or كِبْرِيَا.

Exception: كِبْرِيَا - prophecy. pl. كِبْرِيَا.

كِبْرِيَا - cradle. pl. كِبْرِيَا.

كِبْرِيَا - healing; sanity. pl. كِبْرِيَا.

كِبْرِيَا - splendour. pl. كِبْرِيَا.

كِبْرِيَا - childhood; pl. كِبْرِيَا.

youth; Job of a servant; lads (collect).

4) In nouns terminating in كِبْرِيَا (W. S. converted

into كِبْرِيَا):—

Triliteral ⁽¹⁾ nouns beginning with a non-vocalised letter assume Z^qapa (ز) (W. S. Pthah) on the second letter besides changing كِبْرِيَا into كِبْرِيَا. Ek.

كِبْرِيَا - thigh-bone. pl. كِبْرِيَا.

(W. S. كِبْرِيَا pl. كِبْرِيَا)

كِبْرِيَا - washing; ablution. pl. كِبْرِيَا.

(W. S. كِبْرِيَا pl. كِبْرِيَا)

كِبْرِيَا - Prayer. pl. كِبْرِيَا.

(W. S. كِبْرِيَا pl. كِبْرِيَا)

Exception: كِبْرِيَا - blow. pl. كِبْرِيَا.

(1) Including the final ك servile.

likewise **اَقْدَاقُ** aquaduct; gutter. pl. **اَقْدَاقٌ** or **اَقْدَاقَاتُ** (1)

B. The Penultimate non-vocalised and the antipenultimate vocalised.

§ 215. Feminine nouns (ending in the servile **ة**) whose penultimate is non-vocalised and the antipenultimate vocalised take Z^cqapa (**اَ**) on the penultimate as shown below:—

i. H^cvaṣa (**اَ**) after the antipenultimate:—

a) The trilateral **اَ** nouns take Z^cqāpa on the penultimate without any other modification. Ex.

اَشْجَلٌ - small tree. pl. **اَشْجَلَاتُ**.

اَشْجَلَةٌ - palace. **اَشْجَلَاتُ**.

Exception: **اَشْجَلٌ** - mat; chest; gem of ring. pl. **اَشْجَلَاتُ**.

اَشْجَلٌ - a pot or cauldron (of brass). pl. **اَشْجَلَاتُ**.

b) But in nouns, which are quadrilateral, **اَ** derivative or concave trilateral **اَ** a Yō'd with Z^cqapa is inserted before the final **ة**. Ex.

اَشْجَلَةٌ - heavy rain. pl. **اَشْجَلَاتُ**.

اَشْجَلَةٌ - dress; tunic. pl. **اَشْجَلَاتُ**.

اَشْجَلَةٌ - cruet. pl. **اَشْجَلَاتُ**.

اَشْجَلٌ - sack; bag. pl. **اَشْجَلَاتُ**.

(for pl. of the nouns of the forms **اَشْجَلٌ** and **اَشْجَلَةٌ** see § 106. B. 3).

ii. R^cvaḥa (**اَ**) (W. S. **اَ**) after the antipenultimate:—

a) In trilateral **اَ** nouns the first letter takes Z^cqapa (W. S. Pt^haha) besides the augment of Z^cqapa on the penultimate and **اَ** or **اَ** becomes consonant. Ex.

(1) Pronounced and also written **اَشْجَلٌ**.

اَ Including the final **اَ** servile.

ḥḥḥ - bunch. pl. ḥḥḥ

ḥḥḥ - cow. pl. ḥḥḥ (cfr. § 213. I)

Exception: ḥḥḥ - circle. pl. ḥḥḥ.

ḥḥḥ urn. pl. ḥḥḥ : ḥḥḥ.

b) In quadriliteral or derivative nouns the vowel *o* or *o* after the penultimate is altogether dropped when the penultimate assumes Z^cqapa for the formation of the plural. (Vide v b. below). Ex.

ḥḥḥ - Glory; praise. pl. ḥḥḥ.

ḥḥḥ - wonder. pl. ḥḥḥ.

ḥḥḥ - trade. pl. ḥḥḥ.

Exception: (1) ḥḥḥ - mashroom. pl. ḥḥḥ.

ḥḥḥ - bee. pl. ḥḥḥ.

ḥḥḥ - small. pl. ḥḥḥ.

iii. The vowel *ü* - *ö* after the antipenultimate.

1) a) Triliteral (2) nouns and b) quadriliteral nouns without vowel on the first letter mostly assume Z^cqapa (*i*) on the penultimate. (see v b. below). Ex.

(a) ḥḥḥ - net. pl. ḥḥḥ.

ḥḥḥ - small pit. pl. ḥḥḥ.

ḥḥḥ - mid-wife. pl. ḥḥḥ.

ḥḥḥ - picture, image. pl. ḥḥḥ.

(1) The plurals of these nouns are regular in W. S. according

to iii 2 below as, ḥḥḥ - pl. ḥḥḥ - mashroom.

(2) Including the *ḥ* servile.

Exceptions: ᐱᓄᐱ plank; board. pl. ᐱᓄᐱ:ᐱᓄᐱ
 ᐱᓄᐱ - place. pl. ᐱᓄᐱᐱ. ᐱᓄᐱ c. sweat. pl. ᐱᓄᐱᐱ
 ᐱᓄᐱ - hood. pl. ᐱᓄᐱ. ᐱᓄᐱ - drop. pl. ᐱᓄᐱ.
 ᐱᓄᐱ - nation. pl. ᐱᓄᐱ (ᐱᓄᐱ). ᐱᓄᐱ - pitcher.
 pl. ᐱᓄᐱ.

(b) ᐱᓄᐱᐱ - Friday. pl. ᐱᓄᐱᐱ.

ᐱᓄᐱᐱ - burial. pl. ᐱᓄᐱᐱ.

ᐱᓄᐱᐱ - concubine. pl. ᐱᓄᐱᐱ.

Exception: 1) ᐱᓄᐱᐱ - pitcher. pl. ᐱᓄᐱᐱᐱ.

ᐱᓄᐱᐱ - palm of the hand. pl. ᐱᓄᐱᐱ.

ᐱᓄᐱᐱ ᐱᓄᐱᐱ - sorrel. pl. ᐱᓄᐱᐱ.

ᐱᓄᐱᐱ mid-wife. pl. ᐱᓄᐱᐱ (also ᐱᓄᐱᐱ:ᐱᓄᐱᐱ)

ᐱᓄᐱᐱ - purse. pl. ᐱᓄᐱᐱ or ᐱᓄᐱᐱ (generally in pl.)

2) ᐱᓄᐱᐱ - whip. pl. ᐱᓄᐱᐱ.

ᐱᓄᐱᐱ - theft. pl. ᐱᓄᐱᐱ.

3) ᐱᓄᐱᐱ vertebra; precious stone. pl. ᐱᓄᐱᐱ or ᐱᓄᐱᐱ

ᐱᓄᐱᐱ measure; stature. pl. ᐱᓄᐱᐱ or ᐱᓄᐱᐱ

ᐱᓄᐱᐱ - molar tooth; canine tooth. pl. ᐱᓄᐱᐱ or ᐱᓄᐱᐱ

2) If the noun be derivative or quadriliteral (with a vowel on the first letter) mostly a Yo'd (ᐱ) with Z'qapa intervenes before the servile ᐱᓄ. (Vide v. b. below). Ex.

ᐱᓄᐱᐱ - twig (small). pl. ᐱᓄᐱᐱ.

ᐱᓄᐱᐱ - insane; foolish; unskilled. pl. ᐱᓄᐱᐱ.

- ḥḥḥḥḥḥ - hiding place. pl. ḥḥḥḥḥḥ.
 ḥḥḥḥḥḥ - sewing-machine. pl. ḥḥḥḥḥḥ.
 ḥḥḥḥḥḥ - a weight; pound. pl. ḥḥḥḥḥḥ.
 ḥḥḥḥḥḥ - threshold. pl. ḥḥḥḥḥḥ or ḥḥḥḥḥḥ.
 ḥḥḥḥḥḥ - stable. pl. ḥḥḥḥḥḥ.
 ḥḥḥḥḥḥ - hen. pl. ḥḥḥḥḥḥ or ḥḥḥḥḥḥ.
 ḥḥḥḥḥḥ - spark. pl. ḥḥḥḥḥḥ.

Exception: ḥḥḥḥḥḥ f. cat (wild). pl. ḥḥḥḥḥḥ (m. ḥḥḥḥḥḥ. Vide § 213).

iv. Z^cqapa (ḥ) on the antipenultimate:- When the antipenultimate is vocalised Z^cqapa the penultimate also takes Z^cqapa. Ex.

- ḥḥḥḥḥḥ - sinner. pl. ḥḥḥḥḥḥ (m. ḥḥḥḥḥḥ Vide § 213)
 ḥḥḥḥḥḥ - stand (of lamp). pl. ḥḥḥḥḥḥ.

Exception: ḥḥḥḥḥḥ - small field. pl. ḥḥḥḥḥḥ. ⁽¹⁾

ḥḥḥḥḥḥ - a bundle. pl. ḥḥḥḥḥḥ. ⁽¹⁾

ḥḥḥḥḥḥ - thorn. pl. ḥḥḥḥḥḥ.

ḥḥḥḥḥḥ - court-yard. pl. ḥḥḥḥḥḥ : ḥḥḥḥḥḥ.

ḥḥḥḥḥḥ - loin. pl. ḥḥḥḥḥḥ : ḥḥḥḥḥḥ.

ḥḥḥḥḥḥ - wheat. pl. ḥḥḥḥḥḥ.

ḥḥḥḥḥḥ - bramble. pl. ḥḥḥḥḥḥ. ⁽¹⁾

(1) So too ḥ is inserted before ḥ in the plural of many substantives, which have, in the singular, before the feminine ending, a non vocalised consonant preceded by a long vowel or a doubled consonant. Ex.

ḥḥḥḥḥḥ - hook. pl. ḥḥḥḥḥḥ. ḥḥḥḥḥḥ - bee. pl. ḥḥḥḥḥḥ. &c. &c.

فُذْأ - bran; husk. pl. فُذْأ .

صَلَاأ - bark; scale. pl. صَلَاأ .

سُجْأ - hour. pl. سُجْأ . &c. &c.

v. Pthaha (÷) or Z'elama (∞) on the antipenultimate:— When the antipenultimate is vocalised ÷ or ∞ the penultimate takes Z'eqapa in the plural. Ex.

a) *Triliterals*:— فُذْأ - quarrel; dispute. pl. فُذْأ

فُذْأ - fever. pl. فُذْأ .

فُذْأ - breath; breeze. pl. فُذْأ .

فُذْأ - onion. pl. فُذْأ .

Note— Many of the triliteral nouns of this group form their plural in different ways:—

1) Some nouns only change the final فُذْ into فُذْ for the plural. Ex.

فُذْأ - fury; hatred. pl. فُذْأ . فُذْأ - booty. pl. فُذْأ .

فُذْأ - touching; handling. فُذْأ - anger; wrath.

فُذْأ - trouble. فُذْأ - abhorrence. فُذْأ - cold. etc.

2) Some nouns replace the final فُذْ by فُذْ for the plural. Ex.

فُذْأ - wall. pl. فُذْأ . فُذْأ - flagon. pl. فُذْأ .

فُذْأ - wool. فُذْأ - word. فُذْأ - hair.

فُذْأ - garden (فُذْأ) . فُذْأ - dish.

فُذْأ - flower. فُذْأ - plough-share.

فُذْأ - straw. فُذْأ (فُذْأ) - a span. pl. فُذْأ - فُذْأ

فُذْأ or فُذْأ - pitch; فُذْأ : فُذْأ - lot; allotted
bristle. portion.

فُذْأ - sheath. فُذْأ (فُذْأ) - foundation.

ܡܝܬܬܐ - temple. ܡܝܬܬܐ - week. Sabbath; (ܡܝܬܬܐ).

ܡܝܬܬܐ - wheat. ܡܝܬܬܐ - bondage.

ܡܝܬܬܐ - window. (ܡܝܬܬܐ) ܡܝܬܬܐ - fig tree. pl. ܡܝܬܬܐ.

ܡܝܬܬܐ - palm of the hand. (§ 220 Note 1). &c. &c.

3) Some nouns either change ܡܝܬܬܐ into ܡܝܬܬܐ or take Z^cqapa on the penultimate for the plural. Ex

ܡܝܬܬܐ - straw. pl. ܡܝܬܬܐ or ܡܝܬܬܐ

ܡܝܬܬܐ - pit. ܡܝܬܬܐ - palm of the hand or sole of the foot.

4) Some nouns repeat the penultimate which takes Z^cqapa for the plural:- Ex.

ܡܝܬܬܐ - bride. pl. ܡܝܬܬܐ. ܡܝܬܬܐ - lake. pl. ܡܝܬܬܐ.

ܡܝܬܬܐ - reason; cause. pl. ܡܝܬܬܐ.

ܡܝܬܬܐ - aunt (paternal). pl. ܡܝܬܬܐ : ܡܝܬܬܐ

Exception:- ܡܝܬܬܐ - mantle; canopy; bed-curtain; mosquito-net. pl. ܡܝܬܬܐ.

ܡܝܬܬܐ - drop. pl. ܡܝܬܬܐ & ܡܝܬܬܐ.

ܡܝܬܬܐ - desire. pl. ܡܝܬܬܐ.

ܡܝܬܬܐ - daughter. pl. ܡܝܬܬܐ.

ܡܝܬܬܐ - year. pl. ܡܝܬܬܐ.

ܡܝܬܬܐ - lip; margin; shore. pl. ܡܝܬܬܐ.

b) Nouns, which have more than three letters.

1) Quadriliteral nouns having a vowel on the initial, and multiliteral ones (even if the vowel on the antipenultimate be ܐ or ܐ in either group, cfr. ii b. above) take Z^cqāpa on the penultimate and drop the vowel preceding it in the formation of the plural. Ex.

ḡḡḡḡ - generation; geneology; tribe. pl. ḡḡḡḡ (1)

ḡḡḡḡ - thought. pl. ḡḡḡḡ.

ḡḡḡḡ - office; service. pl. ḡḡḡḡ.

Exception:- ḡḡḡḡ - patch; rags. pl. ḡḡḡḡ.

ḡḡḡḡ or ḡḡḡḡ - rags; patch; saddle. pl. ḡḡḡḡ.

ḡḡḡḡ or ḡḡḡḡ - unripe grape. pl. ḡḡḡḡ. (§ 220 note 1)

ḡḡḡḡ - throat. pl. ḡḡḡḡ (used generally in pl.)

ḡḡḡḡ - dew. pl. ḡḡḡḡ.

ḡḡḡḡ - head; skull. pl. ḡḡḡḡ & ḡḡḡḡ.

ḡḡḡḡ (ḡḡḡḡ) - worm; tape-worm.

pl. ḡḡḡḡ : ḡḡḡḡ : ḡḡḡḡ.

ḡḡḡḡ - lily. pl. ḡḡḡḡ

2) Quadriliteral nouns beginning with Yo'd vocalised H^evaṣa (◌◌) change that H^evaṣa into Pt^hah.a (◌◌) in the plural besides the changes mentioned above. Ex.

ḡḡḡḡ - widow (of the dead brother) pl. ḡḡḡḡ

ḡḡḡḡ - knowledge. pl. ḡḡḡḡ.

ḡḡḡḡ - loan. pl. ḡḡḡḡ.

3. Quadriliteral nouns beginning with a non-vocalised letter transfer the vowel (◌◌ or ◌◌) on the second letter to the non-vocalised initial when the penultimate receives Z^eqapa for the plural. Ex.

ḡḡḡḡ - fruit; income. pl. ḡḡḡḡ.

ḡḡḡḡ - brook. pl. ḡḡḡḡ.

(1) Beth is soft in the plural and in the relative adjective ḡḡḡḡ - geneological; tribal. (cfr. § 18. 7).

مَسْجُورٌ (مَسْجُورٌ) - walking; going. pl. مَسْجُورٌ (§ 19.3)

مَسْجُورٌ - Gospel. pl. مَسْجُورٌ.

مَسْجُورٌ - calf (f). pl. مَسْجُورٌ.

Exception:- a) مَسْجُورٌ - breath. pl. مَسْجُورٌ.

مَسْجُورٌ - vengeance. pl. مَسْجُورٌ.

مَسْجُورٌ - sigh. pl. مَسْجُورٌ.

مَسْجُورٌ - a graven work; casting metal. pl. مَسْجُورٌ.

b) (1) مَسْجُورٌ - vine. pl. مَسْجُورٌ.

مَسْجُورٌ (1) - cheese. pl. مَسْجُورٌ.

(1) مَسْجُورٌ - brick. pl. مَسْجُورٌ.

(1) مَسْجُورٌ - clay. pl. مَسْجُورٌ.

مَسْجُورٌ - grain. pl. مَسْجُورٌ.

مَسْجُورٌ - temple of idol. pl. مَسْجُورٌ.

مَسْجُورٌ - time. pl. مَسْجُورٌ or مَسْجُورٌ.

Note. In the substantives of this form, if the first non-vocalised letter be the preformative م, the final مَسْ (servile), without any other change, is replaced by مَسْ for the plural. Ex

مَسْجُورٌ - volume; roll; scroll; schedule. pl. مَسْجُورٌ. (§ 19.3)

مَسْجُورٌ (for مَسْجُورٌ) - tent; roof. pl. مَسْجُورٌ.

مَسْجُورٌ - basket. pl. مَسْجُورٌ.

مَسْجُورٌ - cave; den. pl. مَسْجُورٌ.

مَسْجُورٌ - filter. pl. مَسْجُورٌ.

مَسْجُورٌ - needle (big). pl. مَسْجُورٌ. &c. &c.

(1) These nouns originally had Nu'n before the final مَسْ. That Nu'n is restored in their plural form.

C. The penultimate and the antipenultimate non-vocalised.

§ 216. Quadriliteral nouns beginning with a vocalised letter, and having no vowel on the penultimate and the antipenultimate, assume Z^cqapa (ـِ) on the penultimate in the formation of the plural. Ex.

- | | | |
|--------------------|-----|-----------------|
| 1. رiddle, enigma. | pl. | رiddle, enigma. |
| فear. | pl. | فear. |
| parable. | pl. | parable. |
| love. | pl. | love. |
| 2. branch. | pl. | branch. |
| hoof. | pl. | hoof. |
| tail. | pl. | tail. |

Exception:— testicle. pl. testicle.

the oak; terebinth. pl. terebinth-berries

tear. pl. wheat. pl.

grape. pl. (§ 18. 7; § 220 note).

ear of corn. pl.

sesame. pl. sesame-seeds.

worm; fire fly. pl.

woman. pl.

§ 217. Some nouns have different forms in the plural and have corresponding different meanings in the singular and plural. Ex.

ٲٲٲ - Father } ٲٲٲ - Fathers * (1) (natural); parents.
 ٲٲٲ - Father } ٲٲٲ - Fathers (spiritual); ancestors.

أُمٌّ - Mother } أُمَّهَاتٌ - mothers *⁽²⁾ (natural)
 } أُمَّاتٌ - mothers (in general)

2-2 } 2-2 - cubit.
 2-2 } 2-2 - maid-servants. * (3)

ܦܠܝܫ m. } ܦܠܝܫ - flesh (of victims); carcasses; fleshy parts of the body.
 } ܦܠܝܫ or ܦܠܝܫ - flesh; unripe grapes; fruits.

جُتْدُ } - eggs.
 جُتْدُ } - oval-shaped things.





ᠰᠢᠳᠤᠨ } ᠰᠢᠳᠤᠨ - live-coal. (consecrated particle)
 } $\text{ᠰᠢᠳᠤᠨ} : \text{ᠰᠢᠳᠤᠨ}$ - consecrated particles

$\text{ḥ} \cdot \text{ṣ} \cdot \text{ḥ}$: $\text{ḥ} \cdot \text{ṣ}$ } $\text{ḥ} \cdot \text{ṣ} \cdot \text{ḥ}$ - corner; angle of the eye.
 $\text{ḥ} \cdot \text{ṣ} \cdot \text{ḥ}$. $\text{ḥ} \cdot \text{ṣ} \cdot \text{ḥ}$. $\text{ḥ} \cdot \text{ṣ} \cdot \text{ḥ}$ - angle.



بِتْلَةٌ } بِتْلَةٌ - power; strength.
 بِتْلَةٌ } بِتْلَةٌ - army.

{ **مُضَدَّ** - asses (a big number)
 { **مُضَدَّ** - asses (a small number).

~~1-11~~ } ~~1-11~~ - servant boys.
~~1-11~~ } ~~1-11~~ - (groups of) boys (7 to 12 years).

 }  - free girls.
 }  - servant-maids; slave-girls.

* **Abstract** forms of these nouns are formed from the plural.

(1)  paternity; fatherhood. 2)  maternity. (3)

ᠵᠡᠭᠦᠨ office of maid-servant.

- ܕܚܕܐ } ܕܚܕܐ - m. short; sorrowful.
 } ܕܚܕܐܐ - f. pile; heap.
 ܕܥܝܢܐ } f. ܕܥܝܢܐ - eyes. [ten).
 } ܕܥܝܢܐܐ - fountains (eyes numbering above
 ܕܥܝܢܐ (ܕܥܝܢܐ) } ܕܥܝܢܐ - face (only in pl. cfr. § 303. 2).
 } ܕܥܝܢܐܐ - pages of a book.
 ܕܦܬܐ } f. ܕܦܬܐ : ܕܦܬܐܐ - palm of the hand or sole of the
 } ܕܦܬܐܐ - mantle; piece of cloth. [foot
 ܕܦܬܐ } f. ܕܦܬܐ - mat.
 } ܕܦܬܐܐ - solicitude; care.
 ܕܩܕܝܫܐ } ܕܩܕܝܫܐ : ܕܩܕܝܫܐܐ - great men. *
 } ܕܩܕܝܫܐܐ - dignitaries; princes.
 ܕܩܕܝܫܐ } f. ܕܩܕܝܫܐ - wind.
 } ܕܩܕܝܫܐܐ - spir t; soul.

ܕܩܕܝܫܐ : ܕܩܕܝܫܐܐ - heads; tops. ܕܩܕܝܫܐܐ - superiors.

N. B.— The different plural forms of a word are often used indiscriminately.

§ 218. There are some nouns used only in the singular:—

1. All the proper nouns— Syriac or exotic. Ex. ܐܡܠܐ - Paul; ܬܫܡܐ - Thomas; ܝܫܥܝܐ - Joseph. &c
2. Nouns, which do not terminate in the paragogic Alap in the Emphatic state. Ex. ܕܡܠܟܐ universe; ܕܡܠܟܐ - hell. (for more examples cfr. § 197 B. 1; § 222 ff.)

* Feminine form ܕܩܕܝܫܐܐ pl. ܕܩܕܝܫܐܐܐ : ܕܩܕܝܫܐܐܐ - great things; prodigies

3. Nouns denoting a virtue or vice. Ex. **ܐܝܬܐܢܐ** - pride; **ܐܝܬܐܢܐ** - sin; **ܐܝܬܐܢܐ** - justice (1); **ܐܝܬܐܢܐ** - truth (2); **ܐܝܬܐܢܐ** - beauty. etc.

4. Nouns (mostly abstract), which have no reason for plurality. Ex. **ܐܝܬܐܢܐ** - poverty; **ܐܝܬܐܢܐ** - earth red-soil; **ܐܝܬܐܢܐ** - justice; **ܐܝܬܐܢܐ** - silence; **ܐܝܬܐܢܐ** - ink; **ܐܝܬܐܢܐ** - wax; **ܐܝܬܐܢܐ** - must; **ܐܝܬܐܢܐ** - clay; **ܐܝܬܐܢܐ** - flower; hay. etc.

5. Nouns of metals as such. Ex. **ܐܝܬܐܢܐ** - iron; **ܐܝܬܐܢܐ** - silver; **ܐܝܬܐܢܐ** - gold, etc. But the plurals of such nouns are used to denote things made of them. Ex. **ܐܝܬܐܢܐ** - weapons; chains etc., made of iron; **ܐܝܬܐܢܐ** - silver vessels, ornaments etc., **ܐܝܬܐܢܐ** - golden ornaments. vessels, etc.

6. Most of the collective nouns denoting trees, Ex. **ܐܝܬܐܢܐ** - garlic.

§ 219. There are some nouns used only in the plural:-

ܐܝܬܐܢܐ m. angle. **ܐܝܬܐܢܐ** f. idle sayings.
ܐܝܬܐܢܐ : **ܐܝܬܐܢܐ** spices (for **ܐܝܬܐܢܐ** f. unripe grapes.
 preparing food)

(1) A plural form in the Absolute state is used as **ܐܝܬܐܢܐ** with **ܐܝܬܐܢܐ** prefixed; adj. and adv. **ܐܝܬܐܢܐ** - true; very; ruly; verily; really; relat. adj. **ܐܝܬܐܢܐ** - **ܐܝܬܐܢܐ** and **ܐܝܬܐܢܐ** - true; adv. **ܐܝܬܐܢܐ** and **ܐܝܬܐܢܐ** - truly.

(2) Pl. form - **ܐܝܬܐܢܐ** is often used by St. Ephraem and Narsai

| | |
|---|---|
| ܐܬܝܢܐ f. signet; rings;
pebbles. | ܡܝܐ m. water. |
| ܐܬܝܢܐ f. streets. | ܥܡܠܐ endeavour;
resources; property; riches. |
| ܒܒܠܐ f. bubbles of
water. | ܥܝܪܐ high temperature;
hot season. |
| ܥܡܠܐ m. virginity. | ܠܥܝܢܐ lentils. |
| ܥܡܠܐ f. wonders. | ܥܡܠܐ m. chess; chessmen |
| ܥܡܠܐ m. worm-wood;
bitter medicine; bitter
sorrow or trouble. | ܥܡܠܐ m. halting place;
stage; station; depot;
emporium. |
| ܥܡܠܐ m. price. | ܥܡܠܐ m. ܥܡܠܐ
f. delicacy; dainty;
delicate food. |
| ܥܡܠܐ m. nobles; free (men) | ܥܡܠܐ betrothal; marriage |
| ܥܡܠܐ m. one another. | ܥܡܠܐ m. mercy. |
| ܥܡܠܐ m. life. | ܥܡܠܐ or ܥܡܠܐ
a kind of nut. |
| ܥܡܠܐ n. freedom. | (ܥܡܠܐ) ܥܡܠܐ date-fruits. |
| ܥܡܠܐ n. food. | |
| ܥܡܠܐ m. price. (1) | |

§ 220. There are some nouns used in the singular and plural without any difference in form. They are mostly collective nouns:— Ex.

| | |
|-----------------|--------------------|
| ܥܡܠܐ m. man. | ܥܡܠܐ c. cattle. |
| ܥܡܠܐ m. Israel. | ܥܡܠܐ f. a hawk (2) |

(1) ܥܡܠܐ f. is used as singular in West Syriac. But ܥܡܠܐ also is sometimes used as singular: ex.

ܥܡܠܐ ܥܡܠܐ ܥܡܠܐ ܥܡܠܐ — With great price
thy love has bought us from the conquerors.

(2) Takes Syaṁē ܥܡܠܐ when denoting plural number. as, ܥܡܠܐ.

| | |
|----------------------------------|----------------------------|
| ܐܬܬܐ m. multitude. | ܐܬܬܐ m. (ܐܬܬܐ f.) horse; |
| ܐܬܬܐ f. oath (1) | group of horses or |
| ܐܬܐ c. heaven. (1) (§ 199 f. n.) | other animals. (1) |
| ܐܬܐ c. sheep (2) | ܐܬܐ m. reptile; insect (4) |
| ܐܬܐ f. bird (3) | ܐܬܐ c. horse; group of |
| | horses (1) |

Note. 1. Collective nouns (ܐܬܐ ܐܬܐ) may be divided into two groups: i. Nouns denoting a plurality (ܐܬܐ ܐܬܐ); ii. Nouns resembling to nouns of plurality (ܐܬܐ ܐܬܐ). The former comprises the collective nouns like ܐܬܐ people; ܐܬܐ army. etc.

To the latter belong those nouns whose plural form is indispensable for expressing an idea of collection. Such are the names of fruits and trees. For the singular number the termination ܐ is affixed to the collective or plural form after eliminating the final ܐ. Ex. ܐܬܐ grapes- sing. ܐܬܐ grape; ܐܬܐ palms-sing. ܐܬܐ palm; ܐܬܐ figs- sing. ܐܬܐ fig (tree). ܐܬܐ onions- sing. ܐܬܐ onion.

But there are a good number of such collective nouns, which have no singular form: Ex. ܐܬܐ pear or pears.

(1) Take Synāmē ܐܬܐ when denoting plural number. as, ܐܬܐ : ܐܬܐ : ܐܬܐ etc.

(2) The form ܐܬܐ is used to denote female flocks: ܐܬܐ may be written with or without ܐܬܐ ie. as, ܐܬܐ or ܐܬܐ.

(3) In denoting plural number, generally W. S. write ܐܬܐ and E. S. ܐܬܐ with ܐܬܐ.

(4) In either number Synāmē is optional.

2. Nouns formed by affixing the abstract termination ܐܝܢܐ to adjectives and concrete common nouns (m. s.) have also a collective sense [whether such a noun is collective or not is to be decided by the context]. Ex.

ܢܒܝܐ prophet; ܢܒܝܐܝܐ prophecy or prophets; ܠܕܝܢܐ Apostle; ܠܕܝܢܐܝܐ - Apostleship, Apostolate or Apostles; ܬܠܡܝܕܐ disciple: pupil; ܬܠܡܝܕܐܝܐ - teaching, noviciate, pupillage, discipleship, pupils.

Other forms of abstract nouns also sometimes present a collective sense. Ex. ܠܐܝܢܐ ܠܐܝܢܐ - woe, woe to those who are lost,

In partitive expressions designating an individual these abstract collective forms are never used with ܒܐܝܢܐ as ܒܐܝܢܐ ܢܒܝܐܝܐ, but only the concrete form as ܒܐܝܢܐ ܢܒܝܐ - one of the prophets.

3. When ܐܝܢܐ is added to the numeral adjectives its ܐ- is left out and the Taw is rendered hard; this collective form is used even when individuals are to be designated by partitive expressions: Ex. ܬܠܬܐܝܢܐ f.- a company or group of twelve; ܬܠܬܐܝܢܐ - a company of ten. ܒܐܝܢܐ ܬܠܬܐܝܢܐ - one of His twelve (apostles) [§ 251. note 2].

§ 221. Some nouns have a different meaning in the plural:- Ex.

ܡܝܬܐ m. hiding (place). pl. ܡܝܬܐܝܐ f. temples of dols; idols.

ܡܝܬܐ m. people; Israelites. pl. ܡܝܬܐܝܐ - gentiles.

ܡܝܬܐ m. womb. pl. ܡܝܬܐܝܐ - mercy. &c. &c.

Foreign Nouns - Greek Nouns.

§ 222. With regard to the formation of plural foreign-nouns in Syriac may be grouped into two classes:-

A. Nouns, which have Syriac form, ie., the Syriac ending ܐܐ.

B. Nouns, which retain the original form, ie., the original ending.

Nouns belonging to group A. form their plural as Syriac nouns. Ex.

ᐃᐱᐱᐱᐱ f. stole. pl. ᐃᐱᐱᐱᐱ. ᐃᐱᐱᐱᐱᐱᐱ - Bishop. pl.

ॐ (W. S. $\left[\overset{0}{\underset{4}{\text{ॐ}}} \right]^n$ or $\left[\overset{0}{\underset{4}{\text{ॐ}}} \right]^n$)



Nouns belonging to group B. are mostly Greek nouns. They form their plural differently according to the nature of the ending. In the plural:—

1. Nouns terminating in **അം** - (**അം**) drop the final **അ** (and in W.S. **ഓ** is converted into **ഐ**). Ex.













ဆရာတို့အဖွဲ့ f. Synod. pl. ဆရာတို့အဖွဲ့.

(W. S. sing. ^{9 9 4} **അപ്പം** pl. ^{4 9 4} **അപ്പം** ^{4 9 4} **പ്പം**)

صَدَجِدْجِدْ m. peril. pl. صَدَجِدْجِدْ

(W. S. sing. ⁹ , pl. ⁶ )

هولاء الختمة or هولاء الختمة m. Sillogism. pl. هولاء الختمة

(W.S. sing.    , pl.    
or    

Exception: ١٠٠٠ - anchor. pl. ١٠٠٠ or ١٠٠٠.

2. Nouns terminating in ~~am~~, mostly undergo no change except the addition of Sya mẽ. Ex.

အမ္မိဒံၣ် f. Heresy. pl. အမ္မိဒံၣ်

(rarely കുറേ W. S. കുറേ).

ਅ.ਅੳੳੳੳ f. dicision; permission.

pl. أَفْهَمْتُمْ (W. S. أَفْهَمْتُمْ).

أَفْهَمْتُ f. dictionary. pl. أَفْهَمْتُمْ

(rarely أَفْهَمْتُمْ - W. S. أَفْهَمْتُمْ).

Exception: أَفْهَمْتُ f. act; narration. pl. أَفْهَمْتُمْ .

3. Nouns terminating in أَفْهَمْتُ or أَفْهَمْتُ (w.s. أَفْهَمْتُ or أَفْهَمْتُ) admit أَفْهَمْتُ at the end (the final Alap is dropped in E. S.) Ex. أَفْهَمْتُ f. pl. أَفْهَمْتُمْ Essence

(W. S. أَفْهَمْتُ pl. أَفْهَمْتُمْ).

أَفْهَمْتُ f. phantasy. pl. أَفْهَمْتُمْ

(W. S. أَفْهَمْتُ pl. أَفْهَمْتُمْ).

Exception: أَفْهَمْتُ f. street. pl. أَفْهَمْتُمْ

(W. S. أَفْهَمْتُ pl. أَفْهَمْتُمْ).

4. Nouns terminating in أَفْهَمْتُ - أَفْهَمْتُ replace أَفْهَمْتُ by أَفْهَمْتُ or أَفْهَمْتُ (W. S. أَفْهَمْتُ by أَفْهَمْتُ or أَفْهَمْتُ). Ex.

أَفْهَمْتُ or أَفْهَمْتُ m. Gospel.

pl. أَفْهَمْتُمْ or أَفْهَمْتُمْ

(W. S. أَفْهَمْتُ pl. أَفْهَمْتُمْ or أَفْهَمْتُمْ)

أَفْهَمْتُ m. chapter. pl. أَفْهَمْتُمْ or أَفْهَمْتُمْ .

أَفْهَمْتُ m. organ. pl. أَفْهَمْتُمْ .

أَفْهَمْتُ m. hunting. pl. أَفْهَمْتُمْ .

أَفْهَمْتُ m. treasure. pl. أَفْهَمْتُمْ .

Exception: أَفْهَمْتُ m. metal. pl. أَفْهَمْتُمْ

(W. S. مَحَلَّاه or مَحَلَّالاه).

5. Nouns terminating in ة (W. S. ه) change the final ة into ه (W. S. ه) or rarely ه . Ex.
 مَحَلَّاه m. axiom. pl. مَحَلَّاه or مَحَلَّاه .
 مَحَلَّاه m. Dogma. pl. مَحَلَّاه or مَحَلَّاه .
 مَحَلَّاه m. system. pl. مَحَلَّاه or مَحَلَّاه .
 مَحَلَّاه m. fragrance; sweet spice; } pl. مَحَلَّاه .
 fragrant herb. }

6. Nouns terminating in ة (w. s. ه) change ة into ه (w. s. ه into ه). Ex.

مَحَلَّاه f. necessity. pl. مَحَلَّاه
 (w. s. مَحَلَّاه pl. مَحَلَّاه)
 مَحَلَّاه f. covenant. pl. مَحَلَّاه
 (w. s. مَحَلَّاه pl. مَحَلَّاه)

7. Nouns terminating in ة (w. s. ه) take the suffix ه - ه . Ex. مَحَلَّاه c. siren. pl. مَحَلَّاه
 (w. s. مَحَلَّاه pl. مَحَلَّاه or مَحَلَّاه .)

Note. There are other nouns, not many in number, which do not come under any of the above groups, as,

مَحَلَّاه or مَحَلَّاه c. Air. pl. مَحَلَّاه ; مَحَلَّاه : مَحَلَّاه :

مَحَلَّاه (w. s. مَحَلَّاه)

or مَحَلَّاه f. school. pl. مَحَلَّاه ; مَحَلَّاه :

١٠٠٠٠ (w. s: ١٠٠٠٠)

§ 223. **Syntax** - I. To express extension or period of time, during which or at the close of which something takes place, the nouns denoting some space of time, such as ١٠٠٠ hour, ١٠٠٠ day, ١٠٠٠ night, ١٠٠٠ month, ١٠٠٠ year etc., are put in the accusative case, more frequently with the preposition ١٠; but the nouns ١٠٠٠, ١٠٠٠ - generation, race, and ١٠٠٠-century, prefer to have always the preposition ١٠. Ex.

١٠٠٠ ١٠٠٠ ١٠٠٠ ... ١٠٠٠ - keep us all the days of our life.

١٠٠٠ ١٠٠٠ ١٠٠٠ - His mercy extends to ages and generations.

١٠٠٠ ١٠٠٠ ١٠٠٠ - He rose on the third day.

II. The "time at which" is expressed by the preposition ١٠; but sometimes the preposition ١٠ - may be omitted. Ex.

١٠٠٠ ١٠٠٠ - at that time. ١٠٠٠ ١٠٠٠ - at this moment.

١٠٠٠ ١٠٠٠ ١٠٠٠ - at that hour at which we departed from him. (Ephr.)

III. To express "both and" the conjunction ١٠ or ١٠ is put before the first and the second words. ex. ١٠٠٠ ١٠٠٠ ١٠٠٠ - (those) who do not know both Thy truth and Thy salvation.

Vocabulary.

١٠٠٠ m. cock.

١٠٠٠ m. hail; heavy rain.

١٠٠٠ m. relative.

١٠٠٠ f. creation (act of)

١٠٠٠ m. pillar.

١٠٠٠ f. virgin.

- חֲבִילָה** f. substance;
 that which is formed;
 creation; formation.
- חָצַץ** PA. to cut, batter,
 to dash into pieces.
- חָלָל** m. open, manifest,
 public.
- חֲלָבִית** m. frost; ice; crystal
- חֲלָלָה** (heavenly)
 abode of light.
- חֲבֻלָה** m. trouble;
 confusion; contention.
- חֲזַן** m. monk; monastic.
- חָצַץ** Aph. to arrive at, to
 find; to follow closely;
 to seize.
- חֲסִידָה** m. a (crawling) locust
- חֲסִידָה** m. tares (usually in pl.)
- חֲסִידָה** m. **חֲסִידָה** f.
 companion.
- חֲסִידָה** m. an oppressor;
 tyrant, unjust one; who
 does wrong.
- חֲסִידָה** in the days
 of Moses.
- חֲסִידָה** f. race; birth,
 being begotten.
- חֲסִידָה** : **חֲסִידָה** f. wailing.
- חֲסִידָה** m. briar; thicket.
- חֲסִידָה** m. opulent, rich,
 abundant, prosperous.
- חֲסִידָה** f. pl. prosperities.
- חֲסִידָה** f. a sock; scab,
 spot.
- חֲסִידָה** m. a confessor;
 one who confesses
 Christ.
- חֲסִידָה** Orthodox teachers or
 doctors.
- חֲסִידָה** m. one who adds.
- חֲסִידָה** Marga, a town in
 Mesopotamia.
- חֲסִידָה** to purify, cleanse,
 polish.
- חֲסִידָה** Šaph. to alienate,
 estrange, remove.
- חֲסִידָה** m. injurious.
- חֲסִידָה** f. divided
 lips. ie, lies; deceitful
 words.
- חֲסִידָה** m. a shackle; fetter
- חֲסִידָה** Pr. n. Na'man.
- חֲסִידָה** adj. m. vain.
- חֲסִידָה** PA. to tear, cut off.
- חֲסִידָה** m. gardener,
 park-keeper.
- חֲסִידָה** Phirus-sapor,
 a town in Iraq.
- חֲסִידָה** f. parable.
- חֲסִידָה** Sa'an or Tanis, a
 town in Egypt.

| | |
|---|--|
| צַוֵּן neck; nape of the neck; back. | מִשְׁלָט m. power; authority; rule, ruler; prince. |
| חֲסִידִים m. locust. | אֶחָד m. end of time. |
| רֹאשׁ הַצֹּדֵק m. master of shepherds. | הַשְּׁאֵר the rest; remnant- (no pl.) |
| פָּצַח to spread out; to make firm. | pl. תֵּינִי : תֵּינִי Theorem |
| רֵאשִׁית (רֵאשִׁית) f. beginning; first-fruits. | מִגְרָם m. limit; boundary- precept; definition. |
| עֵצָה m. rod; staff; branch; stripe, scourge. | מִשְׁלָט m. strong; mighty. |

Exercise 42 A.

1. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק
2. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק
3. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק
4. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק
5. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק
6. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק
7. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק
8. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק
9. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק
10. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק
11. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק
12. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק
13. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק
14. הַשְּׁאֵר מִן הַצֹּדֵק וְהַשְּׁאֵר מִן הַצֹּדֵק

[illegible]

47 (Th. Mar.) . . .
 . . .
 48
 . . .
 49 (Act Mar.) . . .
 . . .
 50
 51
 52
 53
 . . .

Exercise 42 B.

1. Thy wonders and Thy thoughts (are) on us.
2. Thou hast hated (m.) those who regard (observe) vain fears.
3. With tears and sighs purify (m.) and whiten thy scabs.
4. Behold, the churches and monasteries are singing praise.
5. Give (m. s.) us joyful months (ie. months of joy) and fruitful years.
6. The blessed (pl. m.) of the Lord inherit the earth and His accursed will perish.
7. The Lord will command His mercies during day-time and His canticle at night.
8. They (m.) bound his legs in fetters.
9. He suspended the heavens without support (pillar pl.) and he made the earth firm without pillars.
10. As first-fruits and offerings He receives the tears of penitents.
11. The glory of young men (is) their strength; and the beauty of elders old age.
12. These are indeed the parables of the two

covenants. 13. Tell (f. s.) me whether (𐤀𐤍) you-have-sold (m. pl.) the field at this price ... yes (𐤀𐤍) at this price. 14. He upset the strong (m. pl.) from thrones and exalted the humble (m. pl.). 15. Be-thou-taken (m.) on the back (𐤁𐤍𐤁𐤍) of my enemies. 16. Thou hast rebuked the gentiles and destroyed the wicked (m. pl.) and Thou hast blotted-out (m.) their names forever-and-ever (𐤀𐤍𐤁𐤍 𐤁𐤍𐤁𐤍). 17. Lord make commemoration to them, our fathers and brothers and our masters. 18. They (m.) said: let us magnify our tongue: lips are ours. 19. And I shall not commemorate their names on my lips. 20. God, incline to me Thy ear and hear my words. 21. But I shall see Thy face in justice. 22. Foundations of mountains shook and were burst-asunder (𐤀𐤍𐤁𐤍) because He got angry with them. 23. He likes to see good days. 24. Keep thy (m.) tongue and let not thy lips speak guile. 25. Let the lips of the wicked (m. pl.) who speak lie and contempt (𐤀𐤍𐤁𐤍) against the just (m. s.) be shut up. 26. God, we have heard with our ears and also our fathers have narrated to us what Thou hast done in their days, in the primitive days (𐤀𐤍𐤁𐤍 𐤀𐤍𐤁𐤍). 27. Mercy is poured (pl.) upon thy lips. 28. Thy holocausts are always before (𐤀𐤍𐤁𐤍) me. 29. The Lord shall pluck-out the grinders (𐤀𐤍𐤁𐤍) of lions. 30. The kings of armies will gather-together. 31. The princes preceded (𐤀𐤍𐤁𐤍) after the singers (𐤀𐤍𐤁𐤍). 32. They made their ensigns (𐤀𐤍𐤁𐤍) (for) signs. 33. He gave-up their cattle to the hail. 34. Lions are roaring to break. 35. In it the ships move (𐤀𐤍𐤁𐤍). 36. They ate all the grass and fruits of their lands. 37. He gathered them from all lands, from the East

and from the West and from the North and from the Sea. 38. The Lord is just and will cut (pres.) the branches of the wicked (m. pl.). 39. He made the great lights. 40. The eye is one of the organs of sight. 41. You are not empowered (אֵין לְךָ כֹּחַ) to immolate the Pasch in any of your towns (בְּכֹל עָרֶיךָ מִדָּבָר). 42. These are mortal poison(s) (lit. poison of death)-gall of the serpent and the molar tooth of the viper. 43. A wise doctor with many medicines will-pluck-out (יִסְרֹף) his claws (אֵצְבָּעֵי) from his heart. 44. Death leads (away) the honourable ones (m.) from luxuries. 45. The cock walks-proudly (יִשְׁתַּבֵּחַ) among hens. 46. Juda answered and said to Joseph with sorrow and sighs. 47. Praise to the acceptor of the prayers of the weak. (m. pl.) 48. In the evening when the light of the sun disappears (יִסְתַּחֲפֹק) from the quarters (of the world) I will-keep-awake (יִשְׁמַח) in Thee to praise Thy creation (בְּמַעֲשֵׂי). 49. Who-so-ever that has mouth and speech (פִּי וּלְשׁוֹן) and tongue is bound (מְבִטָּה) to praise for the dumb creations. 50. Receive, my Lord, the tears of (מִדְּמָעַי) my eyes and forgive my debts and sins. 51. Those who have alienated from them the transitory desires may rest in the heavenly abode of light (בְּמִדְּבַר אֱלֹהִים) (which is) filled with statelinesses (בְּכֹדֶשׁ). 52. Let the illustrious shepherds (רֹעֵי צִיּוֹן) visit their flocks to receive (לְקַבֵּץ) remuneration from the Master of shepherds.

Adjectives • 20500x

Note. The Numeral Adjectives are dealt with in Lesson XLIX. Adjectives form their feminine gender (Vide Lesson XLIII § 200) plural number (Vide Lesson XLV) and different states (Vide Lesson XLVII) just as they are formed of the nouns of the respective forms:—

A. Adjectives formed from Verbs.

* ~~of~~ ~~adj.~~ adj. is generally pronounced soft. (§ 21).

W. S. (l) m. s. $\text{L}^{\text{I}}\text{I}^{\text{I}}$ or $\text{L}^{\text{I}}\text{I}^{\text{I}}$. pl. $\text{L}^{\text{I}}\text{I}^{\text{I}}$;

(2) f. s. $\{L^{\circ} \frac{\circ}{\circ} \frac{\circ}{\circ}\}$. pl. f. $\{L^{\circ} \frac{\circ}{\circ} \frac{\circ}{\circ}\}$.

قَوِيٌّ m. strong; رَحِيمٌ m. merciful;

مَرَحْمَةٌ m. merciful; عَالِيٌّ m. high. etc.

2) Several adjectives of the following forms:—

a) قَدِيلٌ - نَجُوفٌ m. نَجُوفَةٌ f. modest.

يَقِيْفٌ m. يَقِيْفَةٌ f. evil; defiled.

كَبِيْرٌ m. كَبِيْرَةٌ f. great; big.

b) قَدِيْلٌ - قَدِيْلٌ m. قَدِيْلَةٌ f. pure; innocent; transparent.

بَغِيْلٌ m. بَغِيْلَةٌ f. avaricious.

c) قَدِيْلٌ - ذَمِيْلٌ m. ذَمِيْلَةٌ f. beloved.

ذَمِيْلٌ m. ذَمِيْلَةٌ f. swollen.

d) قَدِيْلٌ - By suffixing قَدِيْلٌ (ا soft. § 226 D) to the root; for the feminine gender قَدِيْلٌ is changed into قَدِيْلَةٌ as else where (Vide § 183; § 185; § 226 B. & D). Ex.

Rt. قَدِيْلٌ - قَدِيْلٌ m. قَدِيْلَةٌ f. fearful.

عَدِيْلٌ - عَدِيْلٌ m. عَدِيْلَةٌ f. knowing, cogniscent:

دَعِيْلٌ - دَعِيْلٌ m. دَعِيْلَةٌ f. deceitful; injurious.

عَدِيْلٌ - عَدِيْلٌ m. عَدِيْلَةٌ f. wise; intelligent

عَدِيْلٌ - عَدِيْلٌ m. عَدِيْلَةٌ f. shining; splendid; brilliant.

عَدِيْلٌ - عَدِيْلٌ m. عَدِيْلَةٌ f. crafty; cunning

عَدِيْلٌ - عَدِيْلٌ m. عَدِيْلَةٌ f. loving; benign.

&c.

&c.

B. Relative or Cognate Adjectives.

• ܐܕܝܢܐܝܐ

§ 226. The Adjectives formed from nouns and particles are called the Relative or Cognate Adjectives. They are formed by adding suffixes to nouns and particles. The most common suffixes are:— A. ܐܝܢܐ B. ܐܝܢܐ and C. ܐܝܢܐ. Yo'd and Nu'n, being the chief components of the suffixes, are called ܐܝܢܐ ܐܝܢܐ — the letters of relationship, i.e., the letters by which other words are formed with relation to the original words. These suffixes indicate relations regarding the origin, place, family, profession, sect, time, etc. These suffixes are added to different groups of words with different shades of meaning:—

A. The suffix ya' ܐܝܢܐ (f. ܐܝܢܐ) is added to all nouns, and specially *a*) to Proper nouns of persons and places, *b*) to compound nouns and *c*) to particles. In nouns terminating in ܐܝܢܐ only the final Alap is eliminated when ܐܝܢܐ is added; in nouns not terminating in ܐܝܢܐ, the final consonant receives Z^eqa'pa (ܐܝܢܐ) before the termination ܐܝܢܐ. Ex.

a) ܐܝܢܐ — Jerusalem. ܐܝܢܐ m. ܐܝܢܐ f. Jerusalemite.

(1) ܐܝܢܐ — Ephesus. ܐܝܢܐ m. ܐܝܢܐ f. Ephesian.

ܐܝܢܐ (title of the founder of the Parthian Empire)

ܐܝܢܐ — Royal; chief; principal.

(1) The termination ܐܝܢܐ is generally dropped when the Relative suffixes are added; but sometimes it may be retained as ܐܝܢܐܐ (from ܐܝܢܐܐ) — a follower of [Peter or his teaching. The

- ܐܪܡܝܐ - Aram; ܐܪܡܝܐ (1) Pagan; ܐܪܡܝܐ - Aramean;
 Syrian. adj. Aramaic.
 b) ܐܝܠܐܢܐ - Ivory; ܐܝܠܐܢܐ - ivoryed; made
 of ivory.
 ܐܝܠܐܢܐ - enemy. ܐܝܠܐܢܐ - enimical; hostile.

following nouns undergo slight modifications when the Relative
 suffixes are added to them:—

- ܐܕܝܫܐ (W. S. ܐܕܝܫܐ) Edessa; ܐܕܝܫܐ - Edessa; ܐܕܝܫܐ
 Arbēl; ܐܕܝܫܐ - Arbelite; ܐܕܝܫܐ - Ismael; ܐܕܝܫܐ -
 Ismaelite; ܐܕܝܫܐ - Babel; Babylon; ܐܕܝܫܐ - Babylonian;
 ܐܕܝܫܐ or ܐܕܝܫܐ - Island; Gazartha; ܐܕܝܫܐ - insular;
 Mesopotamian (ܐܕܝܫܐ) ܐܕܝܫܐ - Mesopotamia; ܐܕܝܫܐ
 Mesopotamian; ܐܕܝܫܐ - Haran, ܐܕܝܫܐ - Haranean; ܐܕܝܫܐ
 Damascus; ܐܕܝܫܐ (W. S. ܐܕܝܫܐ) - Darmascene.
 ܐܕܝܫܐ or ܐܕܝܫܐ Capadocia, ܐܕܝܫܐ - Capadocian; ܐܕܝܫܐ
 Egypt, ܐܕܝܫܐ - Egyptian; ܐܕܝܫܐ - Israel, ܐܕܝܫܐ - Israelite;
 ܐܕܝܫܐ - Nazareth; ܐܕܝܫܐ - Nazarene; ܐܕܝܫܐ - Nisibis;
 ܐܕܝܫܐ - Nisibiti; ܐܕܝܫܐ - Manichaeus; ܐܕܝܫܐ - Manichaeus;
 ܐܕܝܫܐ - Saidan; ܐܕܝܫܐ - Saidanite; ܐܕܝܫܐ - Silo; ܐܕܝܫܐ
 m, ܐܕܝܫܐ f. Sunamite or šilomite; man, woman of šilo.

(1) Both ܐܪܡܝܐ and ܐܪܡܝܐ were the same gentilic name,
 Aramean; but sometime after the epoch of the Seleucidae the
 name Syria came into use instead of Aramea, and Syrian for
 Aramean. The ancient name ܐܪܡܝܐ became restricted to the
 Arameans of the East, who did not receive Christianity, as a
 synonym for Pagan or Sabeian. The name ܐܪܡܝܐ is a late
 form. (Dictionary- Pagne Somith).

- c) ḥ-ḥḥ - now. ḥ-ḥḥḥ - present.
 ḥ-ḥḥḥ - how. ḥ-ḥḥḥḥ - specific.
 ḥḥḥ - only. ḥ-ḥḥḥḥḥ - lonely; single.

Note. The suffix ḥ-ḥ is added also:—

1) to a few common nouns, as, ḥḥḥ - nature; ḥ-ḥḥḥ - natural; ḥ-ḥḥḥ - man; ḥ-ḥḥḥḥ - human; ḥḥḥḥ - place; ḥ-ḥḥḥḥ local, (1) &c.

2) to the Absolute state (§ 228 ff.) of a few feminine nouns terminating in the servile ḥḥ . as,

ḥḥḥḥḥ - city. (Abs. st. ḥḥḥḥḥ) ḥ-ḥḥḥḥḥ - civic.

ḥḥḥḥḥ - captivity (Abs. st. ḥḥḥḥḥ) ḥ-ḥḥḥḥḥ - exile; immigrant

ḥḥḥḥḥ - corner. (Abs. st. ḥḥḥḥḥ) ḥ-ḥḥḥḥḥ - angular.

ḥḥḥḥḥ - tavern. (Abs. st. ḥḥḥḥḥ) ḥ-ḥḥḥḥḥ - tavern-keeper.

ḥḥḥḥḥ - woman. (ḥḥḥḥḥ) ḥ-ḥḥḥḥḥ - feminine (§ 18. 7).

ḥḥḥḥḥ - tribe; generation. (ḥḥḥḥḥ) ḥ-ḥḥḥḥḥ - tribal.

3) to the plural form of some nouns as:—

ḥḥḥ - Father. (pl. ḥḥḥḥḥ): ḥ-ḥḥḥḥḥ - paternal.

ḥḥḥ - Mother. (pl. ḥḥḥḥḥ): ḥ-ḥḥḥḥḥ - maternal.

ḥḥḥḥḥ - Maid-servant. (pl. ḥḥḥḥḥḥḥ) - ḥ-ḥḥḥḥḥḥḥ - of, like, pertaining to, a maid-servant.

(1) Note the following peculiar forms of relative adjectives.
 ḥḥḥḥḥ f. end. ḥḥḥḥḥḥ - last, final; ḥḥḥḥḥḥḥ m. exile; ḥḥḥḥḥḥḥ - strange, an exile, foreigner; ḥḥḥḥḥḥ - beginning; ḥḥḥḥḥḥ - beginner, novice, postulant; new, early, fresh, etc. F. subst. ḥḥḥḥḥḥḥ - A mother bearing child for the first time. The Interrogative pronouns ḥḥḥḥḥ m. (ḥḥḥḥḥḥ f.) may very rarely form relative adjectives, as, ḥ-ḥḥḥḥḥḥ (and ḥḥḥḥḥḥḥ) - qualifying; special.

- 𐎠𐎡𐎴 - Father-in-law. (pl. 𐎠𐎡𐎴𐎠𐎡𐎴) - 𐎠𐎡𐎴𐎠𐎡𐎴 - of, like, pertaining to, a father-in-law.
 𐎠𐎡𐎴 - Sea. (pl. 𐎠𐎡𐎴𐎠𐎡𐎴) - 𐎠𐎡𐎴𐎠𐎡𐎴 - marine.
 𐎠𐎡𐎴𐎠𐎡𐎴 - field; village; (pl. 𐎠𐎡𐎴𐎠𐎡𐎴) - 𐎠𐎡𐎴𐎠𐎡𐎴 - villager; rustic; boorish.
 𐎠𐎡𐎴𐎠𐎡𐎴 - name. (pl. 𐎠𐎡𐎴𐎠𐎡𐎴) - 𐎠𐎡𐎴𐎠𐎡𐎴 - nominal.

B. The suffix 𐎠𐎡𐎴 (f. 𐎠𐎡𐎴) is added only to common nouns, and among them chiefly to the following:-

- 𐎠𐎡𐎴𐎠𐎡𐎴 - Spirit. 𐎠𐎡𐎴𐎠𐎡𐎴 m. 𐎠𐎡𐎴𐎠𐎡𐎴 f. spiritual.
 𐎠𐎡𐎴𐎠𐎡𐎴 - body. 𐎠𐎡𐎴𐎠𐎡𐎴 m. 𐎠𐎡𐎴𐎠𐎡𐎴 f. corporal, corporeal.
 𐎠𐎡𐎴𐎠𐎡𐎴 - fire. 𐎠𐎡𐎴𐎠𐎡𐎴 m. fiery.
 𐎠𐎡𐎴𐎠𐎡𐎴 - heaven. 𐎠𐎡𐎴𐎠𐎡𐎴 m. heavenly, celestial (being)
 𐎠𐎡𐎴𐎠𐎡𐎴 - body. 𐎠𐎡𐎴𐎠𐎡𐎴 m. bodily, corporeal.
 𐎠𐎡𐎴𐎠𐎡𐎴 - earth. 𐎠𐎡𐎴𐎠𐎡𐎴 m. earthly, terrestrial.
 𐎠𐎡𐎴𐎠𐎡𐎴 - happiness. 𐎠𐎡𐎴𐎠𐎡𐎴 m. blessed, blissful.
 𐎠𐎡𐎴𐎠𐎡𐎴 - belly. 𐎠𐎡𐎴𐎠𐎡𐎴 m. big-bellied, gor-bellied.
 𐎠𐎡𐎴𐎠𐎡𐎴 - church. 𐎠𐎡𐎴𐎠𐎡𐎴 m. ecclesiastical.
 𐎠𐎡𐎴𐎠𐎡𐎴 - lip. 𐎠𐎡𐎴𐎠𐎡𐎴 m. labial.
 𐎠𐎡𐎴𐎠𐎡𐎴 - deceit; fraud. 𐎠𐎡𐎴𐎠𐎡𐎴 m. false, deceitful, forged.
 𐎠𐎡𐎴𐎠𐎡𐎴 - anger. 𐎠𐎡𐎴𐎠𐎡𐎴 m. angry.

C. The suffix 𐎠𐎡𐎴 (f. 𐎠𐎡𐎴) may be added to all nouns except proper names of persons and places. But it (𐎠𐎡𐎴) is generally added to biliteral nouns and nouns terminating in the servile 𐎠𐎡. Ex.

- 𐎠𐎡𐎴 - mode. 𐎠𐎡𐎴𐎠𐎡𐎴 - model; different.

دِين - religion. دِينِي - religious.

Note. When an adjective is formed by the addition of **دِينِي** it may be called a primary adjective; and it has a meaning different from that of the secondary adjective which is formed by the addition of **دِينِي**. For example, **دِينِي** indicates relation to the spirit, while **دِينِي** indicates relation to the spiritual. (C. J. D. No. 193). Secondary adjectives may be formed from all primary adjectives in **دِينِي** by the addition of **دِينِي**. Ex. **دِينِي** pertaining to corporeal **دِينِي** - (of) terrestrial.

D. There is yet another relative suffix **دِينِي** (f. **دِينِي**) which is added to certain common and verbal nouns; a secondary form of it is effected by the addition of **دِينِي** as in C. above. Ex.

دِينِي - hunting, chase **دِينِي** m. } hunter, warlike,
دِينِي f. } strong.
دِينِي m. hunter-like;
warrior-like.

دِينِي - power. **دِينِي** - powerful.

دِينِي - war. **دِينِي** - warlike, warrior.

(1) **دِينِي** - an ambush. **دِينِي** - insidious. (vide § 225 d.)

E. Anomaly:-

1. Nouns having only one form of **دِينِي**
دِينِي m. battle. **دِينِي** - athlete.
دِينِي f. ship. **دِينِي** - pilot.
دِينِي m. treasure. **دِينِي** (2) - treasurer.

W. S. (1) **دِينِي**. (2) **دِينِي**.

مَوْهَبَةٌ f. music. مَوْهَبِيٌّ - musician.
 جَنَّاتٌ m. paradise, garden. جَنَّاتِيٌّ m. جَنَّاتِيَّةٌ f. gardener.
 مَوْهَبَةٌ m. room. مَوْهَبِيٌّ m. مَوْهَبِيَّةٌ f. chamber-lain.
 فَالِقٌ m. falcon. فَالِقِيٌّ - falconer.

2. Nouns having more than one form of مَوْهَبِيٌّ.

بَلَدِيَّةٌ (بَلَدِيَّةٌ) - Gospel. بَلَدِيٌّ - Evangelic.

(بَلَدِيَّةٌ) بَلَدِيٌّ - Evangelist.

مَوْهَبَةٌ m. pillar. مَوْهَبِيٌّ : مَوْهَبِيَّةٌ - styliite.

(1) مَوْهَبَةٌ f. school. مَوْهَبِيٌّ - scholar; pupil; student.

مَوْهَبِيٌّ - scholar; pleader, disputer; advocate.

مَوْهَبِيٌّ - Arian. مَوْهَبِيٌّ : مَوْهَبِيَّةٌ - Arian (heretic).

مَوْهَبِيٌّ f. Heresy. (2) مَوْهَبِيٌّ : مَوْهَبِيَّةٌ - heretic.

مَوْهَبِيٌّ - Jacob. مَوْهَبِيٌّ : مَوْهَبِيَّةٌ - Jacobite.

مَوْهَبِيٌّ fiddle. مَوْهَبِيٌّ , مَوْهَبِيَّةٌ , مَوْهَبِيَّةٌ (3) fiddlist.

مَوْهَبِيٌّ - pertaining to fiddle.

مَوْهَبِيٌّ m. night. مَوْهَبِيٌّ : مَوْهَبِيَّةٌ - nocturnal.

مَوْهَبِيٌّ m. world. مَوْهَبِيٌّ - worldly.

مَوْهَبِيٌّ : مَوْهَبِيَّةٌ - eternal.

3. Some nouns assume the form مَوْهَبِيٌّ with some modifications for a relative meaning. Ex.

(1) مَوْهَبِيٌّ. (2) مَوْهَبِيٌّ : مَوْهَبِيَّةٌ.

(3) مَوْهَبِيٌّ.

| | | |
|----------------------|----------------|---------------------------------------|
| جَمَلٌ - camel. | جَمَلٌ m. | جَمَلَةٌ f. camel-driver
or keeper |
| بَيْعَةٌ - wine. | بَيْعٌ m. | بَيْعَةٌ f. wine-seller. |
| كَلْبٌ - dog. | كَلْبٌ m. | كَلْبَةٌ f. dog-keeper. |
| خَضَاعٌ - leek. | خَضَاعٌ m. | خَضَاعَةٌ f. leek-green. |
| لَيْتِيَّةٌ - brick. | لَيْتِيَّةٌ m. | لَيْتِيَّةٌ f. brick-maker. |
| هَيْبَةٌ f. ship. | هَيْبٌ m. | — pilot. |
| خَيْبٌ - goat. | خَيْبٌ m. | خَيْبَةٌ f. goat-herd. |

F. **دَجَاجٌ** is put before the proper names of persons to express relation in a collective sense: Ex.

دَجَاجَةُ آدَمَ - those of the house of Adam; mankind.

دَجَاجَةُ إِسْرَافِيلَ - Israelites.

دَجَاجَةُ فَرَحَانَ - Ephremians; companions or followers of Mar Ephrem.

Note — The above lists of examples would show that all forms of **دَجَاجَةٌ** (relationship) are not adjectives; many are substantives. Many of them are used as adjectives and substantives. Those formed with the suffix **ة** are mostly used as substantives; those formed with the suffix **ي** or **يَّة** are mostly used as adjectives.

§ 227. **Syntax** - I. An attributive adjective generally follows the noun or the substantive, which it qualifies. (§ 27. II, III). But **بَارِكٌ** - blessed, happy, **قُدُّوسٌ** - holy, are generally, and several adjectives of praise or insult, virtue or vice, quality or quantity, grade or rank, such as **أَوَّلٌ** - first. **آخِرٌ** - last, **كَثِيرٌ** - much, many, **آخَرٌ** - other, **صَغِيرٌ** - small,

little, ܩܕܫܐ - big, great, ܩܕܫܐ - just, ܩܕܫܐ - just, ܩܕܫܐ - virtuous, ܩܕܫܐ - wicked, ܩܕܫܐ - greedy, ܩܕܫܐ = blessed, ܩܕܫܐ m. ܩܕܫܐ f. such, certain etc. are frequently put before the noun they qualify. Ex. ܩܕܫܐ ܩܕܫܐ - Blessed Paul; ܩܕܫܐ ܩܕܫܐ - Blessed Mary; ܩܕܫܐ ܩܕܫܐ - The great Basil. ܩܕܫܐ ܩܕܫܐ - thy chaste virginity. etc.

II. A word or words may sometimes come between the substantive and the adjective, qualifying it. Ex. ܩܕܫܐ ܩܕܫܐ ܩܕܫܐ - For this is a beautiful work.

III. Substantives preceded by ܩܕܫܐ (rarely ܩܕܫܐ) make negative adjectives. Ex. ܩܕܫܐ ܩܕܫܐ - Ignorant. ܩܕܫܐ ܩܕܫܐ - Spotless.

IV. a) ܩܕܫܐ - much, many and ܩܕܫܐ - little, small (both in the Absolute state § 128 ff.), unaltered in form, may precede or follow substantives of either gender and number. Ex.

ܩܕܫܐ ܩܕܫܐ - many fishes, ܩܕܫܐ ܩܕܫܐ - many wars. ܩܕܫܐ ܩܕܫܐ - a little sun, ܩܕܫܐ ܩܕܫܐ - a little of fishes.

b) The Abstract noun ܩܕܫܐ - "multitude" is also used as adjective in the same manner. Ex. ܩܕܫܐ ܩܕܫܐ - many men, ܩܕܫܐ ܩܕܫܐ ܩܕܫܐ - a very great work. But usually ܩܕܫܐ is followed by a noun in the genitive case, as ܩܕܫܐ ܩܕܫܐ - multitude of sins, ܩܕܫܐ ܩܕܫܐ - multitude of people, etc. (cfr. § 63 1, § 66 IV, V, § 78 V, § 225.)

Vocabulary.

- ܐܠܥܝܢܐ ruinous, destructive,
 hopeless, abandoned.
 ܐܕܡܝܬܐ m. Idumaeen;
 Edomite.
 ܐܚܘܪܐ Achur— a valley in
 Chanaan.
 ܐܚܝܬܐ a grasp, hold,
 power, territory, juris-
 diction, realm, kingdom.
 ܐܚܒܐ pr. n. Achab, a king
 of Israel.
 ܐܡܘܪܝܬܐ Amorite.
 ܐܝܬܝܬܐ existing; self-
 existing; sempiternal.
 ܐܝܪܝܬܐ Assyrian.
 ܡܬܬܝܡܐ son of Mathew;
 Jonas.
 ܡܬܬܝܡܐ ܡܬܬܝܡܐ in the days
 of Baraq.
 ܡܬܬܝܡܐ ܡܬܬܝܡܐ company or
 companions of Ananias.
 ܓܒܝܢܐ Geb'on; a town
 in Palestine.
 ܓܒܝܢܐܝܬܐ Geb'onite.
 ܕܒܪܐܝܬܐ f. pr. n. Debora.
 ܕܪܝܬܐ to drive away,
 reject, remove.
 ܕܡܝܢܐ demoniac; vexed
 by devil.
 ܕܡܝܢܐ pl. ܕܡܝܢܐ m. ; ܕܡܝܢܐ f.
 light, small, minute.
 ܕܡܝܢܐܐ glory, honour,
 excellency.
 ܕܡܝܢܐܐ shining, brightness,
 countenance.
 ܕܡܝܢܐܐ pr. n. Ezechias,
 king of Juda.
 ܕܡܝܢܐܐ banquet, supper,
 banqueting room.
 ܕܡܝܢܐܐ sole, the only
 begotten.
 ܕܡܝܢܐܐ m. storm.
 ܕܡܝܢܐܐ entire ; total ;
 general.
 ܕܡܝܢܐܐ Chanaanite.
 ܕܡܝܢܐܐ loquacious, talkative
 ܕܡܝܢܐܐ Moabite.
 ܕܡܝܢܐܐ m. Medianite.
 ܕܡܝܢܐܐ m. eternal.
 ܕܡܝܢܐܐ m. afflicted.
 ܕܡܝܢܐܐ m. fiery; seraph.
 ܕܡܝܢܐܐ m. Ninivite.
 ܕܡܝܢܐܐ m. Sodomite.
 ܕܡܝܢܐܐ pr. n. Sihon— king
 of the Amorites.
 ܕܡܝܢܐܐ pr. n. Hely or 'Ely.

| | |
|----------------------------|--------------------------|
| 𐤀𐤊𐤌 m. Exalted, supreme | 𐤀𐤊𐤌 superior, ruler, |
| 𐤀𐤊𐤌 m, 'Ammonite. | magistrate, prefect, |
| 𐤀𐤊𐤌 earthy, earthly, | prince. |
| creature of the earth, | 𐤀𐤊𐤌 splendour, magni- |
| mortal. | ficence; godliness. |
| 𐤀𐤊𐤌 m. persuasion, sup- | 𐤀𐤊𐤌 pr. n. Samuel. |
| plication, explanation. | 𐤀𐤊𐤌 pr. n. Samson. |
| 𐤀𐤊𐤌 save (thou m.) me. | |
| 𐤀𐤊𐤌 m. violent, forcible | 𐤀𐤊𐤌 m. lower, earthly; |
| 𐤀𐤊𐤌 m. chief; first; best. | pl. those below, earthly |
| | beings. |

Exercise 43 A.

- 1 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌
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- 6 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌
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- 9 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌
- 10 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌
- 11 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌
- 12 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌
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- 14 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌
- 15 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌 𐤀𐤊𐤌

29 (Aphr.) . ܐܢܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ
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 (A. D. Ap. I).

Exercise 43 B.

1. Give (m. s.) me the best oil. 2. Heavenly king! forgive me all that I have sinned against (ܐܢܝܢ) Thee. 3. Heavenly beings and earthly beings praise Thy name. 4. He will keep away from us destructive storms. 5. They (m.) will enter (ܐܢܝܢ) the lower parts of the earth. 6. Let those-who-are below (ܐܢܝܢ ܕܝܠܕܝܢ) praise diligently (ܐܢܝܢ ܕܝܠܕܝܢ) at night with those-who-are above (ܐܢܝܢ ܕܝܠܕܝܢ). 7. The Lord of those-who-are-above and the hope of those-who-are-below I have-come-early to Thee, have mercy on me. 8. Solitaries and monks, let your prayer be a fortress to us. 9. A foolish people have provoked (sing.) Thy name. 10. The Lord (is) in His holy temple (lit. temple of His sanctity). 11. By another way they went (m.) to their place. 12. Let us be to Thee an illustrious and spotless (ܐܢܝܢ ܕܝܠܕܝܢ) flock. 13. That seraph said (p. inpf.) to her: peace (be) with thee, for (ܐܢܝܢ) thou shalt conceive [lit. receive (pres.) conception] and bring forth (pres.) a son in thy virginity. 14. By thy (m.) bravery thou hast cast away (ܐܢܝܢ) the hold of the greedy death. 15. Thou art exalted and mighty with Thy Father. 16. Save me (ܐܢܝܢ) from wicked

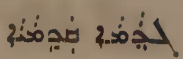
and deceitful men. 17. God looked from heaven on men to see if there be any-one who is wise (ܐܝܢ ܡܢ ܚܝܝܡܐ ܕܝܠܕܐ ܕܝܠܕܐ) and seeking God. 18. I was a stranger to my brothers and alien to the sons of my mother. 19. Powerful men slept their sleep. 20. The mouth of the wicked man and the mouth of the deceitful man are opened (pf.) against me. 21. What will the deceitful tongues give thee and what will they add to thee. 22. He killed Sihon, the king of the Amorites. 23. How will we sing (ܐܝܢܐ) to you (m. pl.) the canticles of the Lord in a strange land. 24. I have descended to the lower-parts of the earth. 25. A loquacious man will-not-be-established (ܐܝܢܐ ܕܝܠܕܐ) on earth. 26. A wise servant will rule over the disgraceful son (ie. heir) and will divide the inheritance among brothers. 27. But when it was evening they (m.) brought before him many demoniacs and He cast out (ܐܝܢܐ) their devils by (His) word. 28. Prayer is powerful when the power of God is fulfilled in it. 29. The Egyptians oppressed the people (ie. Israelites) that they might go out from their land. 30. Behold, you are entering into the land of Chanaanites and you are inheriting it. 31. Ask (ܐܝܢܐ) the pilot how much is the ship-fare (ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ).

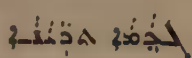
STATES OF NOUNS - ܐܝܢܐ



§ 228. Syriac nouns and adjectives in either of the genders and numbers have three states - Absolute, Construct and Emphatic or Definite. The Absolute state is the primary form; and the other two states are formed from it by the addition of appropriate endings. "The Emphatic state is of by far the most frequent occurrence in Syriac substantives (and adjectives). Many of them are no longer met with in either of the other two states, or only in quite isolated cases; accordingly substantives (and adjectives) are presented here through-










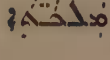


out in the Emphatic state, as being the form lying next to hand, even if not the most original". (1) So for the facility of study it is convenient to view the Absolute and Construct states as formed from the Emphatic state by contraction— G^dhā^ama, and it is the method followed here in, after the manner of the Syrian Grammarians.

The Syraic term G^dhā^ama means "cutting off" or "contraction". It consists in changing the form (of a word) by cutting off or changing one or more vowels, or vowels and consonants, mostly at the end of a word— substantive or adjective— in the Definite state. The two contractions formed from the Definite state are:—

i. G^dhā^ama —  the first contraction or the Construct state.

ii. G^dhā^ama t^raya^ana —  the second contraction or the Absolute state.

There is only one form for the Construct and the Absolute states for the singular nouns not terminating in the feminine . But the singular nouns terminating in the feminine  and the plural nouns (m. & f.) have separate forms for the Construct and the Absolute states. The same rules are applicable also for the contractions of adjectives of the corresponding forms. Ex.

| | Definite or Emph. | Construct. | Absolute. |
|--------|---|---|---|
| M. S. |  |  |  — king. |
| F. S. |  |  |  — queen. |
| M. pl. |  |  |  — kings. |
| F. pl. |  |  |  — queens. |

Note. 1. A noun in the Emphatic state terminates in Alap preceded by proper vowels in the respective number and gender

(1) Hitherto substantives and adjectives were viewed only as they are in the Emphatic state.

This paragogic Alap ⁽¹⁾ was formerly entailed with the significance of the definite article "the"; but this meaning has for the most part been lost. Hence, the word **ܡܠܟܐ** may mean "the king" or "a king."

2. The Emphatic state, m. s., and the Absolute state, f. s., for the most part sound alike in nouns and adjectives which form their feminine by the addition of the termination **ܐܐ**. See above **ܡܠܟܐ** and **ܡܠܟܐܐ**.

3. The Construct state of a noun denotes its relation to, or dependency on, the following noun. Ex. **ܟܬܒܐ ܕܡܠܟܐ** - the child's book.

4. The Absolute state is used for elegance of style or for indefinite expressions. Ex. **ܡܠܟܐ ܕܡܠܟܐ** - a certain man came. (§ 240 II. a. VIII).

§ 229. To treat specifically about their different states Syriac nouns ⁽²⁾ (ie. substantives and adjectives) may be grouped as:—

I. Singular Nouns.

A. Singular nouns not terminating in the feminine **ܐܐ**.

- 1) The penultimate vocalised. Ex. **ܠܡܢܐ** - peace.
- 2) The penultimate non-vocalised. Ex. **ܡܠܟܐ** - man.
- 3) penultimate and the anti-penultimate non-vocalised.
Ex. **ܡܠܟܐܐ** - temple.

B. Singular nouns terminating in the feminine **ܐܐ**.

II. Plural Nouns.

- A. 1) Plural nouns terminating in **ܐܐ**. Ex. **ܡܠܟܐܐ** - kings.
- 2) Plural nouns terminating in **ܐܐ**. Ex. **ܡܠܟܐܐ** - rams; roes.

(1) The paragogic Alap is not reckoned as a letter of the word. So, the final letter of the word **ܡܠܟܐ** is Kap and not Alap.

(2) Foreign nouns, which have not taken Syriac forms are not contracted.

B. Plural nouns terminating in **س**. Ex. **يَتَنَسَّسُونَ** - graces.

LESSON XLVII.

STATES OF NOUNS.

I. Singular Nouns.

A. Singular nouns not terminating in the feminine **ة**.

§ 230. (1) Singular nouns that have a vowel on the penultimate in the Emphatic state only drop the paragogic Alap and the vowel preceding it for the formation of their Construct and Absolute states. ⁽¹⁾ Ex.

| Emph. | Cons. and Abs. | |
|----------------------------------|-----------------|----------|
| سَلَامٌ | سَلَام | peace. |
| فَرْجٌ | فَرْج | fortune. |
| عَوَاقِبٌ | عَوَاقِب | end. |
| <i>Exception:—</i> جَنْبٌ | جَنْب | side. |

Note. 1. a) The nouns that have a non-vocalised Alap for the penultimate preceded by long ē **ي** (**ي** or **ي** in W. S.) also form their contractions in the same way. Ex.

| Emph. | Cons. & Abs. | |
|------------------------|----------------------|----------|
| جَنْبٌ - جَنْبٌ | جَنْب - جَنْب | — pain. |
| جَنْبٌ - جَنْبٌ | جَنْب - جَنْب | — arrow. |

b) But, if the word terminates in **ي**, a Yo'd intervenes after Alap. Ex.

(1) Dropping of the paragogic Alap and of the vowel preceding it, is a common feature in all contractions. Proceeding, therefore, with various forms of contraction this feature should be understood, though not specifically noted.

Emph.

Cons. & Abs.

قَارٍ - قَارٍ - just.

حَقَارٍ - حَقَارٍ - harbour.

So also سَمٍ - سَمٍ - other; another.

فَقَارٍ - فَقَارٍ - poor.

2. The adjectives which terminate in two Alaps (ie. the paragodic Alap preceded by another Alap) lose both of them in contraction. Ex.

Emph. فَعْلٍ Cons. & Abs. فَعْلٍ - many; much.

„ فَعْلٍ „ „ فَعْلٍ - useful.

„ فَعْلٍ „ „ فَعْلٍ - guide; guiding.

§ 231. (2) In nouns whose penultimate is non-vocalised:—

a) The penultimate (or the first letter) takes Zlama (نَ ن) if the word be biliteral. Ex.

Emp. فَعْلٍ Cons. & Abs. فَعْلٍ - name.

„ فَعْلٍ „ „ فَعْلٍ - blood.

„ فَعْلٍ „ „ فَعْلٍ - son (§ 3. n. 2).

Exception:

Emph. فَعْلٍ „ „ فَعْلٍ - mode.

„ فَعْلٍ (فَعْلٍ) „ „ فَعْلٍ - hand.

„ فَعْلٍ „ „ فَعْلٍ - father (1)

„ فَعْلٍ „ „ فَعْلٍ - brother (1)

(1) Zqapa on Alap only in E. S., In W. S. they are contracted as

فَعْلٍ - فَعْلٍ with Pthaha.

b) If the word be trilateral beginning with a strong letter vocalised with \div (a) or π (e), the initial letter leaves out its vowel and the penultimate assumes Zlama (π) (or Pthaha (\div)) if the final letter be any one of م د ن . Ex.

| | | | | |
|-------|----------------------|--------------|----------------|--|
| Emph. | عَظْمٌ | Cons. & Abs. | عَظْم | - bone. |
| " | حَلْمٌ | " | " | حَلْم - dream. |
| " | مُتَمَذِّجٌ | " | " | مُتَمَذِّج - adj. polluted;
defiled. |
| " | (1) فُتُومٌ | " | " | فُتُوم - blossom. |
| " | (2) فُتُودٌ | " | " | فُتُود - dawn. |

Note. The following nouns prefer to have Pthaha (\div) on the penultimate in their contracted form.

| | | | | |
|-------|----------------------|--------------|------------------|--|
| Emph. | عَسْعَسٌ | Cons. & Abs. | عَسْعَس | - honey. |
| " | عَسْعَسَةٌ | " | " | عَسْعَس - gold |
| " | عَسْعَسٌ | " | " | عَسْعَس - grade. |
| " | عَسْعَسٌ | " | " | عَسْعَس - beard. |
| " | عَسْعَسٌ | " | " | عَسْعَس - time. |
| " | عَسْعَسٌ C. | " | " | عَسْعَس - field. |
| " | عَسْعَسٌ | " | " | عَسْعَس - bridegroom. |
| " | عَسْعَسٌ | " | " | عَسْعَس - Excellent man, expert |
| " | عَسْعَسٌ | " | " | عَسْعَس - camel. |
| " | عَسْعَسٌ | " | " | عَسْعَس - vineyard. |
| " | عَسْعَسٌ | " | " | عَسْعَس - fool. |

(1) W. S. عَسْعَسٌ Cons. & Abs. عَسْعَس .

(2) But عَسْعَسٌ - sparrow, is contracted as عَسْعَس and عَسْعَسٌ spike. as عَسْعَس .

- ” خجج ” ” خجج or خجج - servant.
 ” لغز ” ” لغز or لغز - weary.

c) If the word be trilateral beginning with an Alap vocalised with \div (a) or π (e) the penultimate assumes Pthaha (\div) and the initial Alap retains its vowel. If the vowel on the initial Alap be Zlama (π short) it is lengthened. Ex.

- Emph. فأف Cons. & Abs. فأف - place.
 ” فأف f. ” ” فأف - earth, land.
 ” فأف ” ” فأف - mourning.
 ” فأف f. ” ” فأف - ship.



Exception: فأف - thousand is contracted as فأف and فأف threshing-floor as فأف .

d) i. If the word be trilateral beginning with a Yo'd vocalised with \div (a) (never π e) the penultimate assumes Zlama (π) (or Pthaha \div if the final letter be a guttural or Res^v) and the vowel on the initial Yo'd is changed into H^eva'ssa (ه). Ex.



















- Emph. فأف Cons. & Abs. فأف - child; birth.
 ” فأف ” ” فأف - dry land.
 ” فأف ” ” فأف - month. etc.
 ” فأف ” ” فأف or فأف - an army.

ii. But if the penultimate be a Wa'w it becomes the vowel و (or و w. s.) to the initial Yod or any other letter which gives up its original vowel \div (a). Ex.













- Emph. فأف Cons. & Abs. فأف - day (§ 6. 3).
 ” w. s. فأف ” ” فأف - day.
 ” فأف ” ” فأف - height.




„ w. s.  „ „  - height.


Note. The following nouns have a double contraction.

| | | | | |
|---------|---|--------------|--|-----------|
| Emph. |  | Cons. & Abs. |  or  | } colour. |
| „ w. s. |  | „ „ |  or  | |
| „ |  | „ „ |  or  | } mind. |
| „ w. s. |  | „ „ |  or  | |
| „ |  | „ „ |  or  | } neck. |
| „ w. s. |  | „ „ |  or  | |



e) If the word be triliteral beginning with a strong letter vocalised with \div (or π) and the non-vocalised penultimate be Yod the vowel on the initial (strong) letter is changed into Zlama long (π) in E. S., and into H^eb^hosso (π) in W. S. (1). Ex.

| | | | | |
|---------|--|--------------|---|--------------------------------|
| Emph. |  | Cons. & Abs. |  | } power; strength |
| „ w. s. |  | „ „ |  | |
| „ |  f. | „ „ |  | } eye. |
| „ w. s. |  f. | „ „ |  | |
| „ |  | „ „ |  | } wood; tree
(of the cross) |
| „ w. s. |  | „ „ |  | |

Exception:  Cons.  Abs.  - house. (2)

f. i. If the noun of the form  begins with a strong letter the vowel “u” (◌◌) after the initial letter

(1) Most of the nouns of this group are not contracted (§ 235, 4.)

(2) Other masculine nouns of this form (not derived from Concave verbs) terminating in , as  are not contracted.

is transferred to the non-vocalised penultimate in contraction. The East Syrians convert the transferred 'u' (ܐ) into ܐ̄ (ܐ̄). Ex.

| | | | | |
|---------|---------|--------------|---------|-------------------------------|
| Emph. | ܐܘܪܐܝܬܐ | Cons. & Abs. | ܐܘܪܐܝܬܐ | } light. |
| „ w. s. | ܐܘܪܐܝܬܐ | „ „ | ܐܘܪܐܝܬܐ | |
| „ | ܐܘܪܐܝܬܐ | „ „ | ܐܘܪܐܝܬܐ | } holiness;
sanctity. etc. |
| „ w. s. | ܐܘܪܐܝܬܐ | „ „ | ܐܘܪܐܝܬܐ | |

ii. But if the first letter be Alap or Yod, the penultimate takes Pthaha ÷ without any other change.

Ex.

| | | | | |
|-------|---------|--------------|---------|----------|
| Emph. | ܐܘܪܐܝܬܐ | Cons. & Abs. | ܐܘܪܐܝܬܐ | - food. |
| „ | ܐܘܪܐܝܬܐ | „ „ | ܐܘܪܐܝܬܐ | - way. |
| „ | ܐܘܪܐܝܬܐ | „ „ | ܐܘܪܐܝܬܐ | - image. |

g) If the noun be of the form ܐܘܪܐܝܬܐ the vowel ÷ on the initial is retained and the penultimate receives Zlama (long) (or Pthaha if the final letter be a guttural or Resʿ.) Ex.

| | | | | |
|-------|---------|--------------|---------|--------------------|
| Emph. | ܐܘܪܐܝܬܐ | Cons. & Abs. | ܐܘܪܐܝܬܐ | - martyr; witness. |
| „ | ܐܘܪܐܝܬܐ | „ „ | ܐܘܪܐܝܬܐ | - labourer. |
| „ | ܐܘܪܐܝܬܐ | „ „ | ܐܘܪܐܝܬܐ | - friend. |
| „ | ܐܘܪܐܝܬܐ | „ „ | ܐܘܪܐܝܬܐ | - scholar; lawyer. |

Note. 1. ܐܘܪܐܝܬܐ is the form I of Noun Agent derived from PeʿAL verbs (§ 101- 102).

2. Participial nouns or adjectives of the forms ܐܘܪܐܝܬܐ (§ 101), ܐܘܪܐܝܬܐ (§ 106), ܐܘܪܐܝܬܐ, ܐܘܪܐܝܬܐ. ܐܘܪܐܝܬܐ (§ 184), when contracted are similar in form to the masculine singular participles, from which they are formed. Ex.

| | | | | | |
|---------|-------|---------|--------------|---------|------------|
| ܐܘܪܐܝܬܐ | Emph. | ܐܘܪܐܝܬܐ | Cons. & Abs. | ܐܘܪܐܝܬܐ | - writer. |
| „ | | ܐܘܪܐܝܬܐ | „ „ | ܐܘܪܐܝܬܐ | - creator. |

| | | | |
|------------|------------|--------------|-------------------------------|
| Emph. | هَمَّ | Cons. & Abs. | هَمَّ - placing. |
| وَقِيلَ | وَقِيلَ | .. .. | وَقِيلَ - the assassinated |
| .. | يَدْعَى | .. .. | يَدْعَى - the called. |
| مُفَدَّل | مُفَدَّل | .. .. | مُفَدَّل - the blessed. |
| .. | مُتَحَنِّن | .. .. | مُتَحَنِّن - the lamented. |
| مُفَدَّل | مُتَحَنِّن | .. .. | مُتَحَنِّن - tent. |
| .. | مُتَحَنِّن | .. .. | مُتَحَنِّن - a fork. |
| .. | مُدْخَل | .. .. | مُدْخَل - entrance. |
| مُتَحَنِّن | مُتَحَنِّن | .. .. | مُتَحَنِّن = free; liberated. |
| .. | مُتَحَنِّن | .. .. | مُتَحَنِّن - faithful. |
| .. | مُتَحَنِّن | .. .. | مُتَحَنِّن - complete. |

3. Substantives having similar forms (as in 2 above) are also contracted likewise. Ex.

| | | | |
|-------|--------|--------------|--|
| Emph. | عَالَم | Cons. & Abs. | عَالَم - world. عَالَم - century. |
| .. | عَالَم | .. .. | عَالَم - child. |
| .. | عَالَم | .. .. | عَالَم - seat; session (MAPH ^{LA}) |
| .. | عَالَم | .. .. | عَالَم - Lord, |

h. If the word be quadriliteral or multiliteral and the non-vocalised penultimate is immediately preceded by Pthaha (÷) only the final ه is dropped in contraction. Ex.

| | | | |
|-------|--------|--------------|-------------------|
| Emph. | عَالَم | Cons. & Abs. | عَالَم - a youth. |
| .. | عَالَم | .. .. | عَالَم - cypress. |
| .. | عَالَم | .. .. | عَالَم - paper. |

i) If the word be quadriliteral beginning with a non-vocalised letter and terminating in ه, and the non-vocalised penultimate be immediately preceded by

‘Ama’ka (آماكا) the penultimate assumes’ Pthaha (÷) in contraction. Ex.

Emph. **آماكا** Cons. & Abs. **آماكا** - calumny; injustice

„ **آماكا** . . . **آماكا** - accusation.

„ **آماكا** . . . **آماكا** - betrothal. etc.

§ 232. (3) *a*) Quadriliteral nouns with the penultimate and the antipenultimate non-vocalised assume Pthaha (÷) on the penultimate in contraction. Ex.

Emph. **آماكا** Cons. & Abs. **آماكا** - temple.

„ **آماكا** . . . **آماكا** - throne; chair.

„ **آماكا** . . . **آماكا** - desert (§ 231. g. n. 2-3)

Exception: **آماكا** . . . **آماكا** - pattern.

b) Triliteral nouns whose non-vocalised penultimate is affected by doubling (§ 6. note 4; § 15. 2.) also form their contraction by assuming Pthaha (÷) on the penultimate. Ex.

Emph. **آماكا** Cons. & Abs. **آماكا** (for **آماكا**) - talent.

„ **آماكا** . . . **آماكا** (for **آماكا**) - shield. etc.

§ 233. **Anomaly.** A. Nouns without contraction.

1. Triliteral nouns of the form **آماكا** beginning with Wa’w. Ex.

آماكا - flower; rose, **آماكا** - slave, **آماكا** - cistern,

آماكا - page, **آماكا** - boar. etc.

2. Most of the triliteral nouns whose initial letter is vocalised and the penultimate non-vocalised and terminating in **آما** or **آما**. Ex.

آما sight, **آما** - lion, **آما** - cub.

آما - winter, **آما** - fine weather, **آما** - mill-

[stone. etc

Emph. ܐܕܕܐ Cons. & Abs. ܐܕܕܐ - cypress tree.

„ ܐܕܕܐ ܐܕܕܐ - mourning.

„ ܐܕܕܐ ܐܕܕܐ (w. s. also ܐܕܕܐ⁷)
revelation; manifestation.

„ ܐܕܕܐ ܐܕܕܐ - quietness; silence

3. Foreign nouns terminating in ܐܕܐ (ܐܕܐ⁷). Ex. ܐܕܐ⁷ Essence.

4. Most of the trilateral nouns, whose penultimate is a non-vocalised Waṯw or Yoḏ Ex. ܐܕܐ⁷ - debt. ܐܕܐ⁷ - gathering. ܐܕܐ⁷ - tumult. ܐܕܐ⁷ - stature, status. ܐܕܐ⁷ - summer. ܐܕܐ⁷ - deer (§ 231. d. ii & note).

B. Nouns having peculiarities in contraction.

1. ܐܕܐ⁷ in the Emphatic state is used only to denote the Lord God. After ܐܕܐ⁷ the particle ܐ should not be prefixed to nouns for genitive expressions. When the noun governed by ܐܕܐ⁷ is to be put in the genitive case it is put either after the Construct state of ܐܕܐ⁷ or after ܐܕܐ⁷ - lord (God or man) with the prefix ܐ. So “the Lord of heaven” should be rendered in Syriac as ܐܕܐ⁷ ܐܕܐ⁷ or ܐܕܐ⁷ ܐܕܐ⁷ and not ܐܕܐ⁷ ܐܕܐ⁷ (but see § 41.2)

2. ܐܕܐ⁷ - night, has the Construct state as ܐܕܐ⁷ w. s. ܐܕܐ⁷ or ܐܕܐ⁷, and Abs. st. as ܐܕܐ⁷. The (Construct state of ܐܕܐ⁷ is found used only in Phrases like ܐܕܐ⁷ ܐܕܐ⁷ and ܐܕܐ⁷ ܐܕܐ⁷ - night and day.

3. The contractions of ܐܕܐ⁷ - speech and ܐܕܐ⁷ - roof, are regular in West Syriac as

ⲙⲙⲙⲙ and ⲙⲙⲙⲙ; but in East Syriac they are irregular, as ⲙⲙⲙⲙ and ⲙⲙⲙⲙ.

4. ⲛⲁⲛⲁ multitude, has no Absolute state; its Construct state is ⲛⲁⲛⲁ. Ex. ⲛⲁⲛⲁ ⲛⲁⲛⲁ multitude of people.

5. Demonstrative pronouns ⲛⲁⲛⲁ : ⲛⲁⲛⲁ and a few particles are contracted. as, ⲛⲁⲛⲁ this (m.) - ⲛⲁⲛⲁ; ⲛⲁⲛⲁ this (f.) ⲛⲁⲛⲁ, ⲛⲁⲛⲁ how - ⲛⲁⲛⲁ; ⲛⲁⲛⲁ together - ⲛⲁⲛⲁ; ⲛⲁⲛⲁ between - ⲛⲁⲛⲁ; ⲛⲁⲛⲁ thus, so - ⲛⲁⲛⲁ; ⲛⲁⲛⲁ now - ⲛⲁⲛⲁ; ⲛⲁⲛⲁ here ⲛⲁⲛⲁ or ⲛⲁⲛⲁ.

C. Nouns having only the contracted forms.

1. Substantives that terminate in Yod preceded by Pthaha (§ 197 B. 1).

2. Names of the letters of the Alphabet (§ 1.) names of months (§ 2.7), many names of mountains, rivers (§ 196 I A 4 a. b.) places and persons. Ex.

ⲛⲁⲛⲁ - Ephrem; ⲛⲁⲛⲁ - Jacob; ⲛⲁⲛⲁ - Mary.

ⲛⲁⲛⲁ - Nisibis; ⲛⲁⲛⲁ ⲛⲁⲛⲁ - k'par slem "Image town";

ⲛⲁⲛⲁ ⲛⲁⲛⲁ - Tuṛabdin. "Mountain of slaves".

ⲛⲁⲛⲁ - kennes^{rin}. "Eagles' nest". etc.

I B. Singular Nouns (and Adjectives) terminating in the Feminine ⲛⲁ.

§ 234. The final Alap with the preceding Zqapa (ⲛ) is removed and the penultimate receives Pthaha (ⲛ) in the Construct state; and the final Taw (ⲛ) only falls off giving its vowel (ⲛ) to the penultimate in the Absolute state:— (1)

(1) The feminine singular nouns terminating in ⲛⲁ are of comparatively rare use in the Absolute state.

i. In nouns, whose penultimate is non-vocalised (in the Emphatic state) and whose final Taw falls off in the plural. (§ 215. B. V. note 2). Ex.

Emph. ܐܠܦܐܝܢ Cons. ܐܠܦܐ Abs. ܠܦܐ - word.

.. ܐܠܦܐܝܢܐ .. ܐܠܦܐܝܢ .. ܠܦܐܝܢ flower.

.. ܐܠܦܐܝܢܐ .. ܐܠܦܐܝܢ .. ܠܦܐܝܢ - hour. (ܠܦܐܝܢ after ܠܦܐܝܢ)

ii. In nouns, whose penultimate is non-vocalised (in Emph.) and whose plural is formed *a*) by changing the final ܐ into ܐܝܢ or *b*) by repeating the penultimate or *c*) which have more than one plural. (§ 215 B. V. note 1, 3, 4). Ex.

a) Emph. ܐܠܦܐܝܢܐ Cons. ܐܠܦܐܝܢ Abs. ܠܦܐܝܢ - hatred.

.. ܐܠܦܐܝܢܐܝܢ .. ܐܠܦܐܝܢܐܝܢ .. ܠܦܐܝܢܐܝܢ - booty.

b) .. ܐܠܦܐܝܢܐ .. ܐܠܦܐܝܢܐ .. ܠܦܐܝܢܐ - bride.

.. ܐܠܦܐܝܢܐܝܢܐ .. ܐܠܦܐܝܢܐܝܢܐ .. ܠܦܐܝܢܐܝܢܐ - reason; cause.

c) .. ܐܠܦܐܝܢܐܝܢܐ .. ܐܠܦܐܝܢܐܝܢܐ .. ܠܦܐܝܢܐܝܢܐ - straw.

.. ܐܠܦܐܝܢܐܝܢܐܝܢܐ .. ܐܠܦܐܝܢܐܝܢܐܝܢܐ .. ܠܦܐܝܢܐܝܢܐܝܢܐ - palm of hand or sole of foot.

iii. In nouns, which take Zqapa (ܐܝܢ) on the non-vocalised penultimate in the plural with no other change. (§ 215 B. i, a, iii & iv). Ex.

Emph. ܐܠܦܐܝܢܐܝܢܐ Cons. ܐܠܦܐܝܢܐܝܢܐ Abs. ܠܦܐܝܢܐܝܢܐ - palace.

.. ܐܠܦܐܝܢܐܝܢܐܝܢܐ .. ܐܠܦܐܝܢܐܝܢܐܝܢܐ .. ܠܦܐܝܢܐܝܢܐܝܢܐ - sinful woman.

.. ܐܠܦܐܝܢܐܝܢܐܝܢܐ .. ܐܠܦܐܝܢܐܝܢܐܝܢܐ .. ܠܦܐܝܢܐܝܢܐܝܢܐ - image.

§ 235. A. The substantives terminating in ܐܝܢܐ and ܐܝܢܐ (essentially) drop the final ܐܝܢܐ for the Construct state and ܐܝܢܐ for the Absolute state. Ex.

Emph. ܐܠܦܐܝܢܐܝܢܐܝܢܐ Cons. ܐܠܦܐܝܢܐܝܢܐܝܢܐ Abs. ܠܦܐܝܢܐܝܢܐܝܢܐ - grace.

.. ܐܠܦܐܝܢܐܝܢܐܝܢܐܝܢܐ .. ܐܠܦܐܝܢܐܝܢܐܝܢܐܝܢܐ .. ܠܦܐܝܢܐܝܢܐܝܢܐܝܢܐ - kingdom.

Emph. ܐܦܕܝܢܐ Cons. ܐܦܕܝܢ Abs. ܐܦܕܝܢܐ - praise.

Exception: ܐܦܕܝܢܐ (ܐܦܕܝܢܐ) ܐܦܕܝܢܐ . . ܐܦܕܝܢܐ - joy.

ܐܦܕܝܢܐ (ܐܦܕܝܢܐ) ܐܦܕܝܢܐ . . ܐܦܕܝܢܐ - calumny.

ܐܦܕܝܢܐ (ܐܦܕܝܢܐ) ܐܦܕܝܢܐ . . ܐܦܕܝܢܐ - fable;
story. (§ 41. iii.)

B. The singular nouns terminating in ܐܢܐ only drop the final ܐܢܐ for both the Construct and Absolute states. Ex.

Emph. ܐܢܐܢܐ Cons. & Abs. ܐܢܐܢܐ - cry.

. . ܐܢܐܢܐ ܐܢܐܢܐ - sight.

. . ܐܢܐܢܐ ܐܢܐܢܐ - portion.

§ 236. The other feminine singular nouns (ie., not belonging to any of the above said groups) depend upon their plural form for contraction. The final Alap, of the plural form falls off and the penultimate receives Pthaha (÷) in the Construct state; and the final Taw with its vowel (ie. ܐܢܐ), retaining the final Alap falls off in the Absolute state:—

i. In all nouns and adjectives that undergo change of vowels on the letter or letters preceding the penultimate in the formation of the plural number, besides the augment of Zqapa on the penultimate. (§ 213, 215. B. V. b. 1-3). Ex.

| Emph. | Cous. | Abs. |
|-----------------|-----------------|-------------------------------|
| ܐܦܕܝܢܐ | ܐܦܕܝܢܐ | ܐܦܕܝܢܐ - f. friend. |
| ܐܦܕܝܢܐ | ܐܦܕܝܢܐ | ܐܦܕܝܢܐ - companion. |
| ܐܦܕܝܢܐ | ܐܦܕܝܢܐ | ܐܦܕܝܢܐ - girl. |
| ܐܦܕܝܢܐ | ܐܦܕܝܢܐ | ܐܦܕܝܢܐ - knowledge. |
| ܐܦܕܝܢܐ | ܐܦܕܝܢܐ | ܐܦܕܝܢܐ - breath. |
| ܐܦܕܝܢܐ | ܐܦܕܝܢܐ | ܐܦܕܝܢܐ - honourable. |

| | | |
|--------|--------|---------------------------|
| ܐܬܬܝܬܐ | ܐܬܬܝܬܐ | ܐܬܬܝܬܐ - blow. |
| ܐܬܬܝܬܐ | ܐܬܬܝܬܐ | ܐܬܬܝܬܐ - measure; stature |
| ܐܬܬܝܬܐ | ܐܬܬܝܬܐ | ܐܬܬܝܬܐ complete; perfect |
| ܐܬܬܝܬܐ | ܐܬܬܝܬܐ | ܐܬܬܝܬܐ - wonder. |
| ܐܬܬܝܬܐ | ܐܬܬܝܬܐ | ܐܬܬܝܬܐ - glory. etc. |

Exception:

| | | |
|---------------------|--------|--------------------|
| ܐܬܬܝܬܐ (pl. ܐܬܬܝܬܐ) | ܐܬܬܝܬܐ | ܐܬܬܝܬܐ - likeness. |
| ܐܬܬܝܬܐ (pl. ܐܬܬܝܬܐ) | ܐܬܬܝܬܐ | ܐܬܬܝܬܐ - affair. |
| ܐܬܬܝܬܐ (pl. ܐܬܬܝܬܐ) | ܐܬܬܝܬܐ | ܐܬܬܝܬܐ - prayer. |

ii. In the feminine singular of *a*) participial nouns and adjectives terminating in ܐܬܐ (§ 103- § 106), and *b*) the participial nouns and adjectives (§ 183; § 185), *c*) Diminutives (§ 205-206) and *d*) Relative adjectives (§ 226 B.) terminaing in ܐܬܐ (§ 213 note 1). Ex.

| | Emph. | Cons. | Abs. |
|----|---------|---------|---------------------------|
| a) | ܐܬܐܬܐ | ܐܬܐܬܐ | ܐܬܐܬܐ - adulterous woman |
| | ܐܬܐܬܐ | ܐܬܐܬܐ | ܐܬܐܬܐ - chosen woman. |
| b) | ܐܬܐܬܐܬܐ | ܐܬܐܬܐܬܐ | ܐܬܐܬܐܬܐ - merciful. |
| | ܐܬܐܬܐܬܐ | ܐܬܐܬܐܬܐ | ܐܬܐܬܐܬܐ - laudable |
| c) | ܐܬܐܬܐܬܐ | ܐܬܐܬܐܬܐ | ܐܬܐܬܐܬܐ - small ship. |
| | ܐܬܐܬܐܬܐ | ܐܬܐܬܐܬܐ | ܐܬܐܬܐܬܐ - small ear. |
| d) | ܐܬܐܬܐܬܐ | ܐܬܐܬܐܬܐ | ܐܬܐܬܐܬܐ - happy; blessed. |
| | ܐܬܐܬܐܬܐ | ܐܬܐܬܐܬܐ | ܐܬܐܬܐܬܐ - powerful. |

iii. In nouns and adjectives that admit an additional *Yā* (ܐ) befor the final ܐ of the singular form in the formation of the plural. (§ 213 note 2; § 215 B. i b; iii. 2; iv foot note etc.). Ex.

| Emph. | Construct. | Absolute. |
|-------------|-------------|--|
| سَدَمَةٌ | سَدَمَةٌ | سَدَمَةٌ -- a sojourner;
concubine. |
| سَدَمِيَّةٌ | سَدَمِيَّةٌ | سَدَمِيَّةٌ -- crafts-woman. |
| سَدَمِيَّةٌ | سَدَمِيَّةٌ | سَدَمِيَّةٌ -- hail-stone. |
| سَدَمِيَّةٌ | سَدَمِيَّةٌ | سَدَمِيَّةٌ -- lambling. |
| سَدَمِيَّةٌ | سَدَمِيَّةٌ | سَدَمِيَّةٌ -- mare. |

Exception: سَدَمَةٌ Cons. سَدَمَةٌ Abs. سَدَمَةٌ or سَدَمَةٌ -- place
(pl. سَدَمَاتٌ)

§ 237. Anomaly:— 1) Nouns and adjectives that have more than one plural retaining the final سَدَمٌ have different contractions corresponding to the different plural forms. Ex.

| | Cons. | Abs. |
|-----------------|---|------|
| سَدَمَةٌ, small | { (pl. سَدَمَاتٌ) سَدَمَاتٌ, سَدَمَاتٌ, (§ 234 iii) | |
| | { (pl. سَدَمَاتٌ) سَدَمَاتٌ, سَدَمَاتٌ, (§ 236 iii) | |

2) Some nouns (f. s. ending in سَدَمٌ) are contracted only in the Construct state. Ex.

| | | | | |
|-------|----------|-------|------------------------|-----------------------|
| Emph. | سَدَمَةٌ | Cons. | سَدَمَةٌ or سَدَمَةٌ | — a span. |
| .. | سَدَمَةٌ | .. | سَدَمَةٌ | — daughter (§ 41. v.) |
| .. | سَدَمَةٌ | .. | سَدَمَةٌ (or سَدَمَةٌ) | — end. |
| .. | سَدَمَةٌ | .. | سَدَمَةٌ (or سَدَمَةٌ) | — lake. |
| .. | سَدَمَةٌ | .. | سَدَمَةٌ | — page. |
| .. | سَدَمَةٌ | .. | سَدَمَةٌ | — sleep. |

3) Some nouns (f. s. ending in سَدَمٌ) form their contractions irregularly.

| Emph. | Cons. | Abs. | |
|-------|--------------|--------------------|---------------------------------|
| ܐܬܬܐ | ܐܬܐ | ܐܬܐ ⁽¹⁾ | - bushel. |
| ܐܬܬܐ | ܐܬܐ (or ܐܬܐ) | ܐܬܐ | - lip; brim; shore. |
| ܐܬܬܐ | ܐܬܐ (or ܐܬܐ) | ܐܬܐ (or ܐܬܐ) | - field; street. ⁽²⁾ |
| ܐܬܬܐ | ܐܬܐ | ܐܬܐ | - year. |

4) Nouns (f. s. ending in ܐܬܐ) *a*) which have no plural or *b*) which form their plural by different words form their contraction according to the nature of the penultimate. (§ 234; § 235). Ex.

(a) Emph. ܐܬܬܐ Cons. ܐܬܐ Abs. ܐܬܐ - pride.

(b) „ ܐܬܬܐ „ ܐܬܐ - woman.

5) Some nouns are used only in the Emphatic state. Ex. ܐܬܬܐ - sin (§ 233. A).

II. Plural Nouns.

A. Plural nouns terminating in 1) ܐܬܐ and 2) ܐܬܐ in the Emphatic state.

§ 238. 1) Plural nouns and adjectives terminating in ܐܬܐ in the Emphatic state change it (ܐܬܐ) into ܐܬܐ for the Construct state and into ܐܬܐ for the Absolute state. Ex.

Emph. ܐܬܬܐ Cons. ܐܬܐ Abs. ܐܬܐ - kings.
 . . ܐܬܬܐ . . ܐܬܐ . . ܐܬܐ - readers.

(1) pl. Emph. ܐܬܬܐ Abs. ܐܬܐ

(2) „ „ ܐܬܐ Cons. ܐܬܐ Abs. ܐܬܐ

(rarely) „ „ ܐܬܐ . . ܐܬܐ . . ܐܬܐ

2) In the contraction of plural nouns and adjectives terminating in فـ :—

i. Substantives replace the final فـ by ف for the Construct state and by فـ for the Absolute state. Ex.

Emph. فـفـفـ Cons. فـفـ Abs. فـفـفـ — sons.

.. فـفـفـ .. فـفـ .. فـفـفـ — kids.

ii. Participial adjectives (or nouns) terminating in فـ change it (فـ) into ف for the Construct state (the vowel preceding the penultimate becoming just the same as in the singular Emphatic) and into فـ for the Absolute state. (1) Ex.

| Emph. | Cons | Abs | |
|-----------------|---------------|-----------------|---------------------------------------|
| فـفـفـ | فـفـ | فـفـفـ | — rejoicing. (sing. فـفـفـ) |
| فـفـفـ | فـفـ | فـفـفـ | — the elect. (s. فـفـفـ) |
| فـفـفـ | فـفـ | فـفـفـ | — reprobate. (s. فـفـفـ) |
| فـفـفـ | فـفـ | فـفـفـ | — complete. (s. فـفـفـ) |
| فـفـفـ | فـفـ | فـفـفـ | — alienated. (s. فـفـفـ) |

Note. Nouns terminating in فـ and having a plural sense (even when used as singular) form their contractions as plural nouns terminating in فـ (§ 220); nouns of the same nature terminating in فـ are contracted as plural nouns terminating in فـ (i above). Ex.

Emph. فـفـفـ Cons. فـفـ Abs. فـفـفـ — cattle.

.. فـفـ .. فـفـ .. فـفـ — heavens; skies.

(1) Note that the Absolute state of such nouns and adjectives is similar in form to the corresponding plural participle (in either gender).

B. Plural nouns terminating in ܐܝܢ

§ 239. The plural nouns (and adjectives) terminating in ܐܝܢ (mas. or fem.) drop the final ܐܝܢ for the Construct state and replace the final ܐܝܢ by Nu'n (ܢ) for the Absolute state. Ex.

| Emph. | | Cons. | Abs. | |
|-------|----|-------|-------|-----------------|
| ܐܝܢܬܐ | f. | ܐܝܢܬܐ | ܐܝܢܬܐ | - chosen women. |
| ܐܝܢܐ | m. | ܐܝܢܐ | ܐܝܢܐ | - shepherds. |
| ܐܝܢܬܐ | f. | ܐܝܢܬܐ | ܐܝܢܬܐ | - glories. |
| ܐܝܢܐ | f. | ܐܝܢܐ | ܐܝܢܐ | - merciful. |

Note. Substantives, which do not terminate in the feminine ܐܝܢ in the singular but have plural forms terminating in ܐܝܢ or ܐܝܢܐ besides the regular one in ܐܝܢ (§ 210. i-iv) are contracted in the plural mostly according to the regular form terminating in ܐܝܢ. Ex.

ܐܝܢܐ - day. pl. ܐܝܢܐ : ܐܝܢܐ - days.

pl. Cons. ܐܝܢܐ : Abs. ܐܝܢܐ (not ܐܝܢܐ : ܐܝܢܐ)

But the feminine adjectives, which have more than one plural form, are contracted in more than one way conforming to the respective plural forms. Ex.

ܐܝܢܐ, small } ܐܝܢܐ, Cons. ܐܝܢܐ, Abs. ܐܝܢܐ,
ܐܝܢܐ, } ܐܝܢܐ, .. ܐܝܢܐ, : ܐܝܢܐ,

§ 240. **Syntax-** I. The Emphatic state with a definite or indefinite sense is the normal form of a noun- substantive or adjective- according to the use of the classical Syriac. Ex. ܐܝܢܐ - king, ܐܝܢܐ - mother, ܐܝܢܐ - good. etc.

II. The Absolute state is almost invariably made use of to denote an indefinite sense. x Ex.

سَوِيًّا زَيْتًا - I saw a certain man.

لَجْدٌ خَوْدٌ - a certain (any) wicked man.

III. To denote *a)* multitude, *b)* distribution *c)* diversity, or *d)* intensity a noun is repeated in the Absolute state. Ex.

a) تَصَفَّوْهُ جَمْعًا جَمْعًا - of all kinds. جَمْعًا جَمْعًا
they stood in crowds (or group by group);
لَعْنَةُ هَذِهِ الْوَادِيَةِ لَعْنَةُ هَذِهِ الْوَادِيَةِ - let this
valley be made full of pits.

b) جَدَّةً جَدَّةً - at times; جَدَّةً جَدَّةً - in
every city.

c) لُغَةً لُغَةً in diverse tongues; جَدَّةً جَدَّةً - at
different times; occasionally.

d) لَجْدًا لَجْدًا - little by little; a little bit;
جَدَّةً جَدَّةً - very much.

But rarely the repetition is made in the Emphatic state for the same significations. Ex. لَحْظًا لَحْظًا
a loaf of bread each. جَدَّةً جَدَّةً - from time to
time. لَاحِظًا لَاحِظًا - Thou shalt not have diverse weights in thy bag.

IV. **كُلُّ** (Kōl) - 'all' (m. & f., sing. & pl., subs. & adj.) contracted from **كُلُّ** prefers to be followed by the Absolute state unless the following noun be in the Construct state governing another noun. Ex.

x In almost all cases the Absolute state may be replaced by the Emphatic.

all the remedies (that are) in any place. $\text{דָּם מְעוֹבִים בְּיָמֶיךָ}$ - all the days of thy life.

Note 1. There are rare instances of דָּם followed by the Emphatic state, especially, in the plural. Ex. $\\text{דָּם נְסִיגִים}$ - all streams (Eccl.) לְכָל מְשִׁמְצִים - to all believers (Aphr.). לְכָל צָרִים - to all pains.

2. With possessive pronominal suffixes דָּם is always followed by the Emphatic state. Ex. $\text{כָּל־עַם יִשְׂרָאֵל}$ - the whole church. כָּל־מְשִׁמְצִים - all the faithful.

V. דָּם in the Absolute state may be used as a substantive for "all", "every thing", "every body". Ex. יְהוָה אֱלֹהֵינוּ - The Lord of all or every thing; כָּל־עֲשֵׂה - He delivered every thing into his hands. $\text{כָּל־עַם יִשְׂרָאֵל}$ - that thou mayst be all to all.

VI. כָּל־ as substantive in the Emphatic state is used for "the whole", "the universe", "all". Ex. יְהוָה אֱלֹהֵינוּ - The Lord of all; the Lord of the universe. כָּל־עֲשֵׂה - worship of all. כָּל־עֲשֵׂה - above all things.

Note that דָּם with pronominal suffixes always signifies "all", "whole", "entire".

VII. A noun is put generally in the Absolute state (except when it has a pronominal suffix) when a cardinal number (not ordinal) precedes it; it is put in the Emphatic state when the number (cardinal) follows it. Ex.

שְׁנֵי עָלָם - two worlds; אֶחָד מֵעָלָם - one

soul and one mind. ܠܚܝܬܐ ܕܝܬܐ - two men; ܠܝܬܐ ܕܝܬܐ - three days.

But rarely, however, numerals (cardinal) are found followed by the Emphatic state and preceded by the Absolute state of nouns. Ex. ܠܝܬܐ ܕܝܬܐ - seven cows. ܠܝܬܐ ܕܝܬܐ - eight years.

VIII. The Absolute state is used for the sake of elegance, especially, in the following cases:-

1) When a noun with the genitive preposition ܕ stands for an adjective. Ex. ܠܝܬܐ ܕܝܬܐ - spiritual wisdom. ܠܝܬܐ ܕܝܬܐ - corporal food.

2) In negative expressions. Ex. ܠܝܬܐ ܕܝܬܐ - without sparing. ܠܝܬܐ ܕܝܬܐ - without money. ܠܝܬܐ ܕܝܬܐ - without faith. ܠܝܬܐ ܕܝܬܐ - there is no profit. etc.

But the Emphatic state also is used in negative expressions, as, ܠܝܬܐ ܕܝܬܐ - without judgment (trial), ܠܝܬܐ ܕܝܬܐ - without faith. etc.

3) When the noun is immediately preceded by the particle ܕܝܬܐ - "how many", "how much", "some", "several". Ex. ܠܝܬܐ ܕܝܬܐ - how many years? ܠܝܬܐ ܕܝܬܐ - how many times? The Emphatic state also occurs after ܕܝܬܐ . Ex. ܠܝܬܐ ܕܝܬܐ - how much loss or expense? ܠܝܬܐ ܕܝܬܐ - how many hirelings?

4) After the Interrogative pronouns m. ܠܝܬܐ , f. ܠܝܬܐ . pl. ܠܝܬܐ . Ex. ܠܝܬܐ ܕܝܬܐ - what pain? ܠܝܬܐ ܕܝܬܐ - on what affair? ܠܝܬܐ ܕܝܬܐ - on (in) what affairs?

Note that the Emphatic state also is used after the above Interrogatives. as, ܠܝܬܐ ܕܝܬܐ - what commandment?

ܐܝܢܐ ܕܥܝܢܐ - by what authority? ܐܝܢܐ ܕܥܝܢܐ - at what time? etc.

5) Poets sometimes employ Absolute state after a Demonstrative pronoun. Ex. ܐܝܢܐ ܕܥܝܢܐ (or ܐܝܢܐ ܕܥܝܢܐ) this day; ܐܝܢܐ ܕܥܝܢܐ - during this time. ܐܝܢܐ ܕܥܝܢܐ - at that moment. etc.

IX. For certain adverbial expressions Abs. st. is used with the prepositions, ܕ, ܠ, ܡܝܢ. Ex. ܐܝܢܐ ܕܥܝܢܐ - peacefully. ܐܝܢܐ ܕܥܝܢܐ - on foot; ܐܝܢܐ ܕܥܝܢܐ - gratis; ܐܝܢܐ ܕܥܝܢܐ - justly; ܐܝܢܐ ܕܥܝܢܐ or ܐܝܢܐ ܕܥܝܢܐ for ever ܐܝܢܐ ܕܥܝܢܐ - suddenly, etc. (§ 267).

X. The Absolute state is employed in greetings, wishes, praise. Ex. ܐܝܢܐ ܕܥܝܢܐ - peace be with (to) thee; ܐܝܢܐ ܕܥܝܢܐ - praise be to the Good (to God). ܐܝܢܐ ܕܥܝܢܐ Thanks to God.

XI. The attributive adjective qualifying a noun in the Absolute state is generally put in the same (Abs.) state. Ex. ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ - every bad word; ܐܝܢܐ ܕܥܝܢܐ - true men. But there are instances in which nouns in the Absolute state are qualified by adjectives in the Emphatic state, or nouns in the Emphatic state qualified by adjectives in the Absolute state. Ex. ܐܝܢܐ ܕܥܝܢܐ ܐܝܢܐ ܕܥܝܢܐ - to these three true witnesses. ܐܝܢܐ ܕܥܝܢܐ ܐܝܢܐ ܕܥܝܢܐ - another God; ܐܝܢܐ ܕܥܝܢܐ ܐܝܢܐ ܕܥܝܢܐ - seven other spirits. ܐܝܢܐ ܕܥܝܢܐ ܐܝܢܐ ܕܥܝܢܐ - seven kine, fat in their flesh.

Note. ܐܝܢܐ (w. s. ܐܝܢܐ) "condition", and ܐܝܢܐ "error", always take attributive adjectives in the Emphatic state. Ex. ܐܝܢܐ ܕܥܝܢܐ ܐܝܢܐ ܕܥܝܢܐ - on the rigorous condition.

ḫḫḫḫḫḫ ḫḫḫḫḫḫ ḫḫḫḫḫḫ ḫḫḫḫḫḫ. And the last
error shall be worse than the first.

XII. An adjective in the Absolute state is used as predicate (ie., with the sense of verb "to be" followed by the adjective) after a noun in the Emphatic state or in genitive constructions after the Construct state. Ex. **عَيْنُكَ شَرٌّ** - thy eye is evil. **مِائِدَةُ السَّرْبَةِ حُلْوَةٌ** - stolen waters are sweet.

But with personal pronouns as subject or mere copula the adjectives may stand in the Absolute state or in the Emphatic state. Ex. **أنتَ سيِّئٌ** - you are evil persons. **أنا سيِّئٌ** - we are many; **أنا سيِّئٌ** - we are poor. **أنتَ عريانٌ** - they are naked.

XIII. The predicative or complementary adjective with 𐤀𐤓𐤕 is put in the Absolute state. Ex. 𐤓𐤁𐤕𐤕 𐤕𐤁𐤕 𐤀𐤓𐤕 𐤕𐤁𐤕 - but his word was terrible
𐤀𐤓𐤕 𐤕𐤁𐤕 𐤕𐤁𐤕 𐤕𐤁𐤕 - for, these Galeeleans were sinners.

But sometimes the adjective may be put in the Emphatic state with ḏōṣ̄, and especially so, when a substantive conception is attached to the adjective. Ex. ḏōṣ̄ ḏōṣ̄ ḏōṣ̄ ḏōṣ̄ - and now by this let them be cautious (men). ḏōṣ̄ ḏōṣ̄ ḏōṣ̄ ḏōṣ̄ - but his mother was a believing woman. ḏōṣ̄ ḏōṣ̄ ḏōṣ̄ ḏōṣ̄ - but Joseph, her husband, was a just man.

XIV. Predicative adjective with **ሥጋ** stands quite regularly in the Emphatic state. Ex. **ሥጋው ሥጋው ሥጋው** ሥጋው - And, besides, it (f.) is immortal.
ሥጋው ሥጋው ሥጋው ሥጋው ሥጋው ሥጋው - All (things) that are useful (or every thing that is useful).

XV. A noun or adjective standing as complement to predicate or as object may be put in the Absolute state; but the Emphatic state is of more frequent occurrence, especially, in the case of substantives.

Ex. Abs. st. ܐܝܬܐ ܡܝܬܪܝܢܐ – She was found pregnant.

$\text{ܕܥܠܡܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ}$ – He created them male and female.

Emph. st. ܐܝܬܐ ܡܝܬܪܝܢܐ – He was found victorious.

ܕܡܕܝܢܐ ܕܡܕܝܢܐ – Who, are called wise men.

XVI. "The predicative adjective stands, however, of a necessity in the Emphatic state when it is quite definitely determined". Ex. ܐܝܬܐ ܡܝܬܪܝܢܐ – Jacob is the persecuted and Esau the persecutor.

$\text{ܐܝܬܐ ܡܝܬܪܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ}$ – I am the first and I am the last.

XVII. The Absolute state of masculine adjectives is used adverbially (Vide IX above). Ex. ܐܝܬܐ ܡܝܬܪܝܢܐ – badly; ܐܝܬܐ ܡܝܬܪܝܢܐ – well; ܐܝܬܐ ܡܝܬܪܝܢܐ – well, beautifully.

Rarely the Abs. st. of substantives also is used as adverbs. Ex. ܐܝܬܐ ܡܝܬܪܝܢܐ end ܐܝܬܐ ܡܝܬܪܝܢܐ – completely; entirely.

But feminine adjectives retain the final ܐܝܬܐ , or they assume the Construct state for adverbial expressions.

Ex. ܐܝܬܐ ܡܝܬܪܝܢܐ or ܐܝܬܐ ܡܝܬܪܝܢܐ – greatly (from ܐܝܬܐ ܡܝܬܪܝܢܐ – great).

ܐܝܬܐ ܡܝܬܪܝܢܐ ⁽¹⁾ – lastly (ܐܝܬܐ ܡܝܬܪܝܢܐ); ܐܝܬܐ ܡܝܬܪܝܢܐ – finely (ܐܝܬܐ ܡܝܬܪܝܢܐ).

ܐܝܬܐ ܡܝܬܪܝܢܐ ⁽²⁾ – firstly (ܐܝܬܐ ܡܝܬܪܝܢܐ); ܐܝܬܐ ܡܝܬܪܝܢܐ – equally; together; simultaneously (ܐܝܬܐ ܡܝܬܪܝܢܐ).

Written also (1) ܐܝܬܐ ܡܝܬܪܝܢܐ or ܐܝܬܐ ܡܝܬܪܝܢܐ – Hārās and

(2) ܐܝܬܐ ܡܝܬܪܝܢܐ or ܐܝܬܐ ܡܝܬܪܝܢܐ – Kadhmas, by the East Syrians.

(Construct state) XVIII. 1) For genitive relations the governing word is put in the Construct state immediately before the word governed, which stands in the Emphatic or Absolute state without the genitive prefix **וְ**. Ex. **מֶלֶךְ מַלְכִּים** - king of kings, **אֱלֹהֵי אֱלֹהִים** - God of gods. **פְּדֻתָּהּ אֱלֹהִים** - fear of God; religion.

Exception: After **כִּסֵּא** (or **כִּסֵּי** or **כִּסְיָא**) Cons. st. of **כִּסֵּא** (or **כִּסְיָא**) - throne, seat - the word governed always takes the prefix Dalath. Ex. **כִּסֵּא דִּיבְרִינִי** - judgement seat.

2) Short words like the post-positive particles **אֲנִי** : **הוּא** : **הוּא** : **הוּא** etc. as well as **הוּא** : **הוּא** : **הוּא** : **הוּא** : **הוּא** etc., may sometimes interrupt the succession. Ex. **אֱלֹהֵי שָׁמַיָא** - God, however, of heaven. **הוּא** - the cause, to wit, of pain. **בְּנֵי צְדִיקִים** - that they are the sons of the righteous. **הוּא** - he was a mighty man of strength. **בְּנֵי בַלְחָא** - But, the sons of Balha.

3) If the governing noun be in the Emphatic state or with a possessive suffix the genitive preposition **וְ** is invariably prefixed to the noun governed to denote the genitive relation. Ex. **בְּנֵי אֱדָמָא** - race of men. **אֲגֻלְתָּא דִּי אֱלֹהִים** - The Lamb of God.

XIX. A noun in the Construct state may govern more than one noun in the genitive (without the gen. prep. **וְ**). Ex. **בְּנֵי אֲבִי וְבְנֵי בְרִי וְבְנֵי רוּחַ קֳדָשׁ** - In the name of the Father and of the Son and of the Holy Spirit.

Sometimes the additional nouns may take the gen.

prep. ʔ. Ex. **יְהוָה אֱלֹהֵינוּ מֶלֶךְ דְּלִיטֵי** - The Lord of crowns and of divine retributions.

But instances are very rare in which more than one noun in the Construct state govern a single noun in the genitive (without the gen. prep. ʔ). Ex.

חֹתְמֵי וְקוֹרְאֵי שְׁמֵיהֶם - writers and readers of their names.

XX. A noun denoting quality or property governed by another noun in the Construct state serves as an adjective. Ex.

רוּחַ קֹדֶשׁ - Holy Spirit; **עִיר קֹדֶשׁ** - Holy city.

כֶּסֶף זָרָה - counterfeit money; false coin. Likewise

חֵירוּת עוֹלָם - everlasting liberty. **הַר סִינַי** - Mount

Sinai or Sinaitic mountain. **בְּאֶרֶץ מִצְרַיִם** - in the land of Egypt or in the Egyptian land.

XXI. a) The attributive adjective qualifying the governing noun and agreeing with it in gender and number is generally put after the noun governed, and in the Emphatic state. Ex.

וַיְהִי וַיָּבֵא אֶל הָעַם אֶת יְהוָה אֱלֹהֵיהֶם - He (the death) leads and gathers to

him beloved children of (a few) days (old) whom their parents have not satisfactorily enjoyed (Aphr.).

b) But sometimes the attributive adjective qualifying the governing noun in the Emphatic state is put in the Construct state before the noun-governed to form a compound adjective with it (the noun governed).

Ex. **סֵפֶן חַיִּים** - the life-bearing ship. **אִישׁ בְּדִל**

- a dull-headed man. **לֵב מְדַבֵּר**

שָׁלוֹם - Hail Mary! full of grace.

Note. Whether the attributive adjective qualifies the governing noun or the noun-governed may be determined by its agreement with either of them in gender and number or by the context when both of them are of the same gender and number. Ex.

בְּתוּלָה טוֹבָה לְמֶלֶךְ - a good daughter of the king.

בְּתוּלָה לְטוֹב מֶלֶךְ - a daughter of the good king.

בֶּן טוֹב לְמֶלֶךְ - son of a good king; or a good son of [the king].

XXII. If a Noun Agent or participial adjective stands in the place of the governing noun (in the Cons. st.), prepositions appropriate to the object (after the verbal form) may be prefixed to the noun-governed.

Ex. יָפֵה בְּמַעֲרֹה f. - beautiful in appearance.

קַבֵּץ פָּנִים - acceptor of face, i.e., hypocrite.

יְרוּשָׁלַיִם הַמְּרַצֶּחֶת אֶת הַנְּבִיאִים וְאֶת הַשִּׁבְעִים הַשְּׁלֵחִים אֵלֶיהָ - Jerusalem that kills the prophets and stones them that are sent to her.

XXIII. If a Noun Agent formed from a derived Active verb (PA'EL, AP^hEL, S^hAP^hEL) or a Noun Passive formed from passive verb (ET^hp'EL, ET^hPA'AL etc.) stands in the place of the governing noun (in the Cons. st.) it is contracted as a participial adjective without the termination יָה. Ex.

הַמְּרַצֵּחַ בַּחֲבֵרָה - In the grave that corrupts all beauties.

הַמְּדַבְּרִים בַּשֶּׁקֶר - speakers of lie.

הַמְּדַבְּרִים בַּיֵּשׁוּעָה - Catechumens; Christians; instructed for Christ (Act. Mar. V. 419).

XXIV. Sometimes adjectives are put in the Construct state before adverbs for the sake of elegance, imitating Greek. Ex.

הַמְּדַבְּרִים בַּיֵּשׁוּעָה - Those who die quickly. הַמְּדַבְּרִים בַּיֵּשׁוּעָה

Those who live badly or those who lead a miserable life. $\text{ܡܫܠܬܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ}$ - Those that leap nimbly over its valleys.

Similar occur the circumlocutions for "self". Ex. ܡܫܠܬܐ ܕܝܠܕܐ ܕܝܠܕܐ - loving themselves.

ܡܫܠܬܐ ܕܝܠܕܐ ܕܝܠܕܐ - the serpent that crushes itself.

XXV. ܡܫܝܬܐ - "Something, some one, some, certain, several, any, or any one" stands unchanged in all genders, numbers, and states, either as substantive or adjective. Ex.

ܡܫܝܬܐ ܕܝܠܕܐ - some food; something eatable.

ܡܫܝܬܐ ܕܝܠܕܐ - fear for something. ܡܫܝܬܐ ܕܝܠܕܐ - something more.

ܡܫܝܬܐ ܕܝܠܕܐ - something great. ܡܫܝܬܐ ܕܝܠܕܐ - some men.

Vocabulary.

| | |
|--|--|
| ܡܫܠܬܐ ܕܝܠܕܐ m. an element;
a first principle. | ܡܫܠܬܐ ܕܝܠܕܐ f. confidence,
uncovering of the face. |
| ܡܫܠܬܐ ܕܝܠܕܐ for, on, for the
sake of: upon. | ܡܫܠܬܐ ܕܝܠܕܐ m. fraud, deceit,
dissimulation. |
| ܡܫܠܬܐ ܕܝܠܕܐ place of refuge | ܡܫܠܬܐ ܕܝܠܕܐ f. usefulness,
advantage. |
| ܡܫܠܬܐ ܕܝܠܕܐ but, yet, however;
never the less. | ܡܫܠܬܐ ܕܝܠܕܐ m. contentious,
mischievous. |
| ܡܫܠܬܐ ܕܝܠܕܐ m. colour, sort;
kind: species. | (ܡܫܠܬܐ) ܡܫܠܬܐ Aph. to fail;
to come to an end. |
| ܡܫܠܬܐ ܕܝܠܕܐ f. circumcision;
the foreskin. | ܡܫܠܬܐ ܕܝܠܕܐ to call blessed. |
| ܡܫܠܬܐ ܕܝܠܕܐ PA. to bereave,
deprive. | ܡܫܠܬܐ ܕܝܠܕܐ pr. n. Josias, king
of Juda. |

ܦܚܝܒܐ f. covetousness.

ܦܚܝܒܐ m. adj. rich,
prosperous.

ܦܚܝܒܐ m. money, silver,
silver coin.

ܦܚܝܒܐ hand-writing;
autograph.

ܦܚܝܒܐ m. eloquent, talka-
tive, endowed with the
power of speech.

ܦܚܝܒܐ before, afore time,
once upon a time, from
the beginning.

ܦܚܝܒܐ (only Con. st.) enough
quantity, sufficiency.

ܦܚܝܒܐ rest-giving; servant

ܦܚܝܒܐ f. rebuke com-
plaint, charge.

ܦܚܝܒܐ : ܦܚܝܒܐ f. pl. ܦܚܝܒܐ : ܦܚܝܒܐ
possession, distribution,
limit, pasture.

ܦܚܝܒܐ f. expense.

ܦܚܝܒܐ PA. to adorn, glorify,
to make to triumph.

(ܦܚܝܒܐ) ܦܚܝܒܐ of animal soul,
physical life, vital
principle.

ܦܚܝܒܐ m. end.

ܦܚܝܒܐ m. energy; strength;
vehemence; violence.

ܦܚܝܒܐ to squeeze,
press out, tread.

ܦܚܝܒܐ for century
of centuries, ie. for ever.

ܦܚܝܒܐ nakedly.

ܦܚܝܒܐ m. aged.

ܦܚܝܒܐ to be like, compar-
able, equal, (P^{ec}AL only
pres. part.).

ܦܚܝܒܐ (pl. ܦܚܝܒܐ : ܦܚܝܒܐ) f. the
palm of the hand or
the sole of the foot.

ܦܚܝܒܐ to tie, bind;
intrans. to harden,
stiffen, curdle.

ܦܚܝܒܐ m. end, death.

ܦܚܝܒܐ f. soberness, com-
posure, cool reasoning;
prudence.

ܦܚܝܒܐ m. vibration,
a twitch, jerk.

ܦܚܝܒܐ a blink, a second,
a twinkling of the eye.

ܦܚܝܒܐ m. low-land; pl.
skirts, borders, lower
parts.

ܦܚܝܒܐ m. rivulet.

ܦܚܝܒܐ f. feebleness,
debility, lowliness,
cowardice.

ܦܚܝܒܐ m. true, firm, legal,
solid.

ܦܚܝܒܐ m. avenger,
inquirer.

𐤀𐤁𐤁 m. dragon, *metaph.* devil. 𐤀𐤁𐤁𐤀 f. stumbling block, offence, scandal.

Exercise 44 A.

[illegible]

[illegible]

Exercise 44 B.

[Use Construct or Absolute state or both according to the requirement in each sentence.]

1. There shall be no end to his kingdom. 2. Garden of delights (that is) kept for the saints. 3. Peace to thee, pure and holy virgin. 4. The bride-chamber rose in a moment (بِذَوْبِ آنحضرت). 5. Come (f.) in peace, ship, bearing new life. 6. At night dawned the star

(1) An inverted genitive construction after the Hebrew usage, meaning "fruits of humility". Likewise ܐܬܪܐ ܕܡܪܝܬܐ means "their visible body". Such usage is exceptional in Syriac.

of light to Jacob in the wilderness. 7. Blessed is he that adores Him always (ܠܠܗܐ). 8. And let the daughter of Tyre adore Him. 9. He remembered His grace and (His) faithfulness to those of the house of Israel. 10. The fear of God (is) the beginning of wisdom. 11. He came to Beth-pāghē (ܬܒܬ ܦܥܗܐ) near the mount of Olives. 12. You will persecute them from town to town. 13. Let his thought be straight with all men. 14. Thy (f.) power is extended over all peoples. 15. And you seek falsehood for ever. 16. Thou (m.) hast hated all those-who-do-falsehood (ܬܬܝܬܝܬ ܗܘܬܝܬܝܬ). 17. Commandments of the Lord (are) righteous. 18. Let Thy (m.) mercy be abundant. 19. Lord, Thy mercy is for ever; Lord, Thy remembrance is for generation of generations. 20. Praise ye (m.) the Lord of lords whose mercy is for ever. 21. In the evening time give (m. s.) thanks (ܬܫܝܬܝܬ ܕܥܝܢܐ) for all sacrifices. 22. Thou art the true light, which enlightens all creations. 23. Oh! the dead, the dwellers of graves, acquire (m.) courage. 24. A good man will be satiated with (ܬܫܝܬܝܬ) the fruits of his mouth and every man will be rewarded according to (ܬܬܝܬܝܬ) the work of his hands. 25. And their (m.) blood ascended before the tribunal of Christ. 26. My soul is always in Thy hand; I have not forgotten Thy law. 27. Behold, the day of her commemoration is celebrated in heaven and on (ܐܪܥܐ) earth. 28. Glory be to Christ who built the holy Church with (ܬܬܝܬܝܬ) the palm of His hands. 29. He will give us confidence before the throne of His divinity. 30. When the throne of judgement is set up (ܬܬܝܬܝܬ) make us stand (m. s.) on (ܬܬܝܬܝܬ) thy right-side. 31. Blessed are the poor (m. pl.) in spirit, for (ܐܢܝܐ) theirs is the kingdom of heaven. 32. Different (ܬܬܝܬܝܬ) is the body which is in heaven and different (the body) which is on earth. 33. Hear ye the word (ܬܬܝܬܝܬ) of the Lord of lords. 34. There is

no use of (כ) faithless (בְּלֵב טָמֵא) circumcision.
 35. I will bring-to-naught her joys and her feasts and
 her new moons and her Sabbaths. 36. He will eat
 (pres.) dust all his days for ever because he seduced
 (בְּאֵדָה) Eve with food. 37. The error of the fools shall
 destroy them. 38. Every one that is proud in his heart
 (כִּזְמוֹתָיִם) is unclean before the Lord. 39. He that is
 contentious in his words is not trust worthy (בְּחִזְזָיו).
 40. Lo! I see that we are in the midst of (בְּמִצְרָיִם)
 mountains which encircle (בְּחִבְבֵּי) us from this side.
 41. He entered the town which (is) near the (river)
 Tigris (בְּעֵבֶר). 42. He was, however, a powerful
 and rich man, but a leper. 43. Be Thou, Lord, the
 gatherer and helper to those who partake in the com-
 memoration of the mother of Thy Christ and of the
 saints, Thy servants (מַשְׁתַּבְּחֵי). 44. She wrote the letter
 with-her-own-hand (בְּיָדָהּ). 45. Oh! the
 Magi, the princes (lit. sons of kings) adored Thee in
 Jerusalem. 46. He that is mighty has done great things
 to me (לִּי) and His name is holy. 47. The Lord
 of divine crowns and remunerations, give by Thy com-
 passion a double reward to our debility. 48. Glory to
 Thee, my Lord, because (בְּ) in all generations Thou
 hast the just (m. pl.) who reconcile (pres.) Thy name.
 49. His visible eyes (עֵינָיו הַנִּשְׁתַּבְּחִים - see f. n. to A. 55
 above) look on (כ) the earth but (וְ) his mental eyes
 (עֵינָיו הַנִּשְׁתַּבְּחִים) (look) to the extreme height (עַד הַגָּבֹהַ).
 50. Humility is the fountain of peace and the rivulets
 of tranquillity flow from it. 51. They are wise in their-
 own-eyes and prudent before (לְפָנֵיהֶם) their face. 52.
 Those who build a fortress shall reckon its expenses that
 they may not be-an-object-of- ridicule (לְחִסְיוֹ) to
 those who pass by the way (lit. passers of...). 53. The

Holy One left before Adam all the trees of the Paradise as they were bearing (جَدَّ بَارِكِي) blessed fruit. 54. The day's bread is enough for the poor (m s.); the rich (man) thinks of the years (لَعَنَتِي) which he is not living (جَدَّ بَارِكِي). 55. They (m.) went out in different forms (جَدَّ بَارِكِي) of unclean beasts and reptiles. 56. Children's children (lit. sons of sons) are the crown of old (men); and the glory of the children are their parents. 57. A false coin is not accepted any where it may go to (لَجَدَّ بَارِكِي). 58. Animals of the sea are strong and the dragons which are (?) in it are wonderful. 59. It (death) leads to itself (لَعَنَتِي) the rich men, immersed in delicacies (جَدَّ بَارِكِي) and. they leave away their wealth as waves of the sea 60. Our Lord opened before us His great treasury which is filled (with) all goods; in it (is) charity; in it (is) peace; in it (is) love; in it (is) healing; in it (is) purity; in it (are) all good, beautiful and excellent species.

LESSON XLVIII.

ADJECTIVE - لَعَنَتِي:

Degrees of Comparison - لَعَنَتِي

§ 241. There are three degrees of comparison, namely, Positive, Comparative and Superlative. The Adjective as such is in the positive degree. The Adjectives in the Positive degree have been treated in Lesson XLVI. There are no particular terminations as in Latin or Sanskrit to mark the comparative or the

Superlative degree. They are formed in different ways as shown below :—

I. The Comparative Degree.

§ 242. There are two elements in comparison:—
1) The standard of comparison or that with which something is compared. 2) The subject of comparison or that which is compared. So, in the sentence **ذَقَّ قَتَرٌ مَرَّةً مَرَّةً** - “Thy mercy is greater than our wickedness” - **قَتَرٌ** is the standard of comparison and **مَرَّةً** the subject of comparison.

i. The preposition **مَرَّةً** with the meaning “than” “more than”, “rather than” is the particle usually employed to denote comparison. It precedes the standard and follows the subject of comparison. If there be an adjective signifying comparison it precedes (generally in the Absolute state) the particle **مَرَّةً**. Ex. **حِكْمَةٌ مَرَّةً خَيْرٌ مِنْ ثَرٍّ** - Wisdom is better than riches.

ii. For the sake of more clarity the particles **أَوْ** or **وَأَمْ** (or both, for the sake of emphasis) may be added, generally, before **مَرَّةً**. Ex. **أَوْ أَمْ خَيْرٌ مِنْ ثَرٍّ** - His teeth are whiter than milk.

iii. If there be no adjective (signifying comparison) **مَرَّةً**, **أَوْ** or **وَأَمْ** alone is used to express comparison. Ex. **أَوْ أَمْ خَيْرٌ مِنْ ثَرٍّ** - Thou hast loved evil (things) more than good (things).

iv. For comparison of inferiority, besides the above conditions, any of the particles **قَلِيلٌ**, **مَنْقُورٌ**, **مَنْقُورٌ** - “little”, “wanting” should precede the adjective. Ex.

فأذنه - Peter is less wise than you.

But after a particle of inferiority adjectives may be replaced by their substantives in the ablative case. Ex.

فَإِنَّكَ أَكْثَرُ حِكْمَةً مِنِّي - Peter is less wise than you
(lit. Peter is less than you in wisdom).

v. **و** and **ك** are some times used as particles of comparison, meaning "than". Ex. **وَلَدٌ كَالْجَمَلِ**

ܠܡܝܬܐ ܕܡܠܟܘܬܐ ܕܝܗܘܐ ܥܡ ܕܝܚܕܐ ܕܝܚܕܐ ܕܡܠܟܘܬܐ ܕܝܗܘܐ
 It is easier for a camel (or an anchor-rope) to pass
 through the eye of a needle than (for) a rich man to
 enter the kingdom of God. (Matt. 19-24.)

فَضْلًا لَكَ أَنْ يَهْلِكَ ذِي بَعْضٍ مِنْكَ فَتُخَلَّدَ بَعْضُكَ : هَذَا دَلِيلٌ عَلَى أَنَّ بَعْضَ الْجَسَدِ يُقَالُ لَهُ جَسَدٌ . - It is expedient for thee that one of thy members should perish rather than thy whole body be cast into hell. (Ibid. V. 30).

Note. i. Dalath (ד) is prefixed to the standard of comparison, after **כִּי**, if it be 1) a noun with a case-forming preposition or 2) an Infinitive (cons.) or any other form of verb expressed or not. Ex. 1) **וַיִּשְׂנוּ בְּחֹשֶׁךְ מֵאֵשׁ יָמִים רַבִּים** - And men loved darkness more than the light. (John. 3, 19).

2) **يَا أَيُّهَا الْمَلَأُوهُ بِالْحَسَنَاتِ إِيَّاكَ فَتُخَدَّعُونَ**
It is good to trust in the Lord rather than to trust in the ruler.
(Ps.)

ii. Sometimes the particle **مِثْلُ** used to bring about the force of comparison may denote a quality existing in too high a degree or beyond expression. Ex.

ḥayyir ḥayyir - It is beyond expression.

Ḍāṭ ḥaṣṣ - It is too great for us and
for all creations

iii. Very rarely the particle  appears in the place of

to express comparison. Ex. ܡܬܬܝܢ ܕܡܠܚܝܡܐ ܕܡܠܚܝܡܐ ܕܡܠܚܝܡܐ - He found them ten times better than all the magicians and sooth-sayers that were in his kingdom. (Dan. 1. 20).

II. The Superlative Degree.

§ 243. The Superlative expresses the highest degree of quality or quantity denoted by an adjective or adverb. The Superlative degree may be either A. Relative or B. Absolute.

A. The Superlative relative is expressed in different ways:—

i. By putting the adjective in the Emphatic state before a plural noun in the genitive (ܓ) or ablative (ܐ) case. Ex. ܕܢܒܝܐ ܕܢܒܝܐ or ܕܢܒܝܐ ܕܢܒܝܐ - the great among the prophets or the greatest of the prophets.

ܕܢܒܝܐ ܕܢܒܝܐ or ܕܢܒܝܐ ܕܢܒܝܐ - the great (ones) among the prophets.

Note. Sometimes the adjective may be put in the Construct state when the noun following is in the ablative. Ex.

ܕܢܒܝܐ ܕܢܒܝܐ - Blessed amongst women. ܕܢܒܝܐ ܕܢܒܝܐ - the greatest of the prophets.

ii. By adding a pronominal suffix to the adjective in agreement with the plural noun following in the genitive (ܓ) case. Ex. ܕܢܒܝܐ ܕܢܒܝܐ - the least of the Apostles.

iii. By putting the adjective in the Construct state followed by a plural noun governed by the preposition ܐܢܝܢ. Ex. ܕܢܒܝܐ ܕܢܒܝܐ - the greatest of the prophets.

ܕܢܒܝܐ ܕܢܒܝܐ - the great ones of the prophets.

N. B.— In expressing the first two kinds of Superlatives given above (i & ii) the copula “to be” may be

inserted, as, $\text{יְהוָה הַגָּדוֹל הַגִּבּוֹר}$ or $\text{יְהוָה הַגִּבּוֹר הַגָּדוֹל}$ or $\text{יְהוָה הַגָּדוֹל הַגִּבּוֹר הַגָּדוֹל}$ - Isaias is the greatest of the prophets.

But the third kind with adjectives in the Construct state (iii) should not be altered like this. Never should, therefore, be said - $\text{יְהוָה הַגָּדוֹל הַגִּבּוֹר}$ for $\text{יְהוָה הַגָּדוֹל הַגִּבּוֹר}$ or $\text{יְהוָה הַגָּדוֹל הַגִּבּוֹר הַגָּדוֹל}$ for $\text{יְהוָה הַגָּדוֹל הַגִּבּוֹר הַגָּדוֹל}$ etc.

B. The Superlative absolute is expressed by an adjective in the Construct state followed by אֵל governed by the preposition בְּ or מִן . Ex.

$\text{הַקָּדוֹשׁ הַיָּחִיד}$ - the most holy. $\text{הַיָּחִיד מִכָּל הָאֵלֹהִים}$ - the most adorable or adored by all. $\text{הַיָּחִיד מִכָּל הָאֵלֹהִים}$ - chastity is the most exalted virtue, or, chastity is the virtue most exalted of all. $\text{הַיָּחִיד מִכָּל הָאֵלֹהִים}$ - To Thy most exalted Lordship.

§ 244. Note 1. The superlative signification is also made by the genitive construction, by putting a noun in the Construct state before a plural noun in the Definite or Absolute state. Ex. $\text{אֱלֹהֵינוּ הַגָּדוֹל}$ - The Supreme God. $\text{אֱלֹהֵינוּ הַגָּדוֹל}$ - The Supreme Lord. $\text{אֱלֹהֵינוּ הַגָּדוֹל}$ - The purest virgin.

2. A degree nearing the Superlative- "very" is expressed by adding 1) מְאֹד or מְאֵלֶּם (or both together for greater emphasis) before adjectives, 2) כָּל m. כָּל f. "every", generally before nouns, 3) בְּיָד or בְּיָד after adjectives. Ex. $\text{בְּיָד מְאֹד מְאֵלֶּם}$ - His speech was very clear.

فِي بَحْرِ خَمِيَّتِهِ - His thoughts are very deep.

سَجِدُوا لَهُمْ - They rejoiced with exceeding joy.

ḥāṭṭā ḥayy - Come, Thou, Oh ! most
holy Spirit.

ذَكَرَ - very or most honourable or reverend.

3. The words **ሥላሴ** - Lord, and **እግዚአብሔር** - God, are sometimes employed for a superlative significance, ie. to denote something in the highest degree of qualification. Ex. **እግዚአብሔር ግድብ ሥላሴ ስላሴ** - Thy justice is like the highest mountain (lit. Thy justice is like the mountain of God).

ʔḥ.š.ʔḥ.š. ʔḥ.š.ʔḥ.š. ʔḥ.š.ʔḥ.š. - And its branches
 are over the highest cedars ʔḥ.š.ʔḥ.š. ʔḥ.š.ʔḥ.š. ʔḥ.š.ʔḥ.š.
 ʔḥ.š.ʔḥ.š. - The evil spirit troubles him exceedingly
 [such sentences may often be found translated literally].

4. The negative conjunction **وَلَا** "and not" is some times employed to bring about a superlative sense after a noun qualified by **أَكْبَرُ**. Ex.

١٠٠ - All plague, but
 there is none as the plague of the heart (Ecclus.25. 18).
 ١٠١ - And all wicked-
 ness, but there is none as the wickedness of a woman.
 (Ibid. 19).
 ١٠٢ - And all afflictions, but there is none as the affliction
 of one who hates (Ibid. 20).
 ١٠٣ - And all revenges, but there is
 none as the revenge of an enemy (Ibid. 21).

§ 245. **Syntax.** I. Verbs denoting a sense of propensity govern their object with the preposition **ܐܠܝܐ**. Ex. **ܐܠܝܐ ܕܡܪܝܬܐ ܕܢܝܢܐ** - Look upon me and have mercy on me.

II. **ܕܡܝܢܐ . . . ܕܡܝܢܐ** or **ܕܡܝܢܐ . . . ܕܡܝܢܐ** (agreeing with the nouns for which they stand) are used in the sense of "some others", and prepositions may be added to them as to nouns. Ex.

ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ - some of them of iron and others of earthen-ware of clay. (Aphr.).

III. The thing, of which something is made is put in the genitive case. Ex. **ܕܡܝܢܐ ܕܡܝܢܐ** - iron-leg; **ܕܡܝܢܐ ܕܡܝܢܐ** - golden mouth. etc.

Vocabulary.

| | |
|--|--|
| ܐܠܝܐ Aph. to give offence, to scandalize. | ܕܡܝܢܐ adj. m. easy. |
| ܕܡܝܢܐ m. house-top, roof. | ܕܡܝܢܐ PA. to join together, to unite in marriage. |
| ܕܡܝܢܐ (dep.) to prove, observe, consider. | ܕܡܝܢܐ f. shout; outcry; loud voice. |
| ܕܡܝܢܐ EthPA. to be naturally disposed; to be seduced or defeated by cupidity. | ܕܡܝܢܐ m. earthen-ware; earthen vessel; brick. |
| ܕܡܝܢܐ if. | ܕܡܝܢܐ m. clay. |
| ܕܡܝܢܐ adj. hidden, secret, mystical. | ܕܡܝܢܐ m. adj. precious; honourable. |
| ܕܡܝܢܐ warrior; mighty man. | ܕܡܝܢܐ f. honey-comb. |
| ܕܡܝܢܐ valiance. | ܕܡܝܢܐ m. spear-head; point of an arrow or spear. |

- ረጅም gratis; empty; in
 vain; freely; without
 expense.
 ረጅም f. reproof;
 refutation; admonition.
 ረጅም m. number.
 ረጅም m. fat; fattened
 beast; fatling.
 ረጅም journey; space.
 ረጅም journey; space
 (adverbially).
 ረጅም m. tent.
 ረጅም ረጅም f. longani-
 mity.
 ረጅም adj. m. gentle; toler-
 able; tranquil.
 ረጅም calm; quiet; rest.
 ረጅም adj. m. quarrelsome.
 ረጅም f. kiss.
 ረጅም to outweigh; to
 preponderate.
 ረጅም f. testimony.
- ረጅም m. hair.
 ረጅም PA. to turn aside; to
 pervert.
 ረጅም f. division;
 dissension.
 ረጅም adv. well; better;
 useful; expedient.
 ረጅም: ረጅም pl. f. finger;
 digit.
 ረጅም EthPA. to be
 prayed.
 ረጅም pl. ረጅም m. mill-
 stone.
 ረጅም: ረጅም High priest.
 ረጅም ረጅም pride (of spirit)
 ረጅም m. a neighbour;
 neighbouring.
 ረጅም lie; falsehood.
 ረጅም f. repentance.
 ረጅም Ethp^h. to trust;
 to confide.
 ረጅም m. fat.

Exercise 45 A.

- 1 ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም
 2 ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም
 3 ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም
 4 ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም
 5 ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም
 6 (Prov.) ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም ረጅም

- 7 (Act. Mar.) . הַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 8 וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 9 (Act. Mar.) . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 10 (Prov.) . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 11 (Aphr.) . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 12 (Act. Mar.) . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 13 (Ibid.) . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 14 (Prov.) . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 15 וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 16 וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 17 (Aphr.) . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 18 (Prov.) . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 19 (Aphr.) . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 20 (Ecclus.) . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 21 (Aphr.) . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .
 22 (Ecclus.) . וְהַיָּמִים הָאֵלֶּם . וְהַיָּמִים הָאֵלֶּם .

23 (Ibid.) $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$ $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$
 24 (Ecclus.) $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$ $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$
 25 (Ibid.) $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$ $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$
 26 $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$ $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$
 27 (Ibid.) $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$ $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$
 28 (John 4. 12) $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$ $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$
 29 (Jonas 3.3.) $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$ $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$
 30 (Ephr.) $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$ $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$
 31 (Math. 10. 15.) $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$ $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$
 32 (Luke. 17. 2.) $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$ $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$
 33 (Math.) $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$ $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$
 34 $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$ $\text{ܐܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ}$

(1) ܐܝܬܐ is the Absolute state of ܐܝܬܐ . But sometimes personal suffixes are added to ܐܝܬܐ as if the final ܐ of ܐܝܬܐ were the plural Emphatic ending, as ܐܝܬܐ ܕܥܡܪܐ , ܐܝܬܐ ܕܥܡܪܐ etc. Likewise ܐܝܬܐ ܕܥܡܪܐ - the cup bearer, in which ܐܝܬܐ is the Abs. st. of ܐܝܬܐ , takes personal suffixes as, ܐܝܬܐ ܕܥܡܪܐ , ܐܝܬܐ ܕܥܡܪܐ etc.

35 וְיִשְׁמַחַם יְהוָה בָּם כִּי יִשְׁמַחַם יְהוָה בָּם (Math. 5.30).
וְיִשְׁמַחַם יְהוָה בָּם כִּי יִשְׁמַחַם יְהוָה בָּם
וְיִשְׁמַחַם יְהוָה בָּם כִּי יִשְׁמַחַם יְהוָה בָּם (Aphr.)

Exercise 45 B.

1. His words are softer than oil, but (וְ) they are
 spear-heads. 2 The Supreme God will appear (וְיִשְׁמַחַם
 יְהוָה בָּם) in Sion. 3. Those who are my enemies for no cause
 (וְיִשְׁמַחַם יְהוָה בָּם) have increased more than the hairs
 of my head, and my false enemies have become stronger
 than (וְיִשְׁמַחַם יְהוָה בָּם) my bones. 4. Better is the poor
 (man) than the rich man that lies. 5. Better is the
 wise (man) than a strong (man): and a man of learning
 than a valiant man. 6. If thou hast found a man who
 is wise in his own eyes, a fool is much better than him. 7.
 A patient man is better than a mighty man: and he that
 subdues himself is better than he who holds a city. 8.
 He loves a contrite heart more than holocausts. 9. Men
 loved darkness more than the light. 10. Better is a
 neighbour, who is near, than a brother, who is away.
 11. Open reproof is better than hidden friendship. 12.
 They (f.) are too old to bring-forth. 13. He loved (p.
 Impf.) honour rather than praise. 14. This fault is
 worse than that of R'hev'am. 15. For, his good will
 is more powerful than the strength of his nature. 16.
 More than all his friends he was near. 17. He that
 loves son or daughter more than me is not worthy of
 me. 18. In the cave I will bring-forth him, the eldest
 of all. 19. Because (?) the word is too high for my
 tongue (וְיִשְׁמַחַם יְהוָה בָּם). 20. It is better to trust in the
 Lord than to trust in the man. 21. This day, on which

mercy went forth to (ܡܚܨܐ) sinners is greater than all the days. 22. There is no love that is greater than this, that a man lays (impf.) himself for his friends. 23. Thy mercy weighs more than the mountains balanced by Thee (ܡܚܨܐ ܕܡܠܚܬܐ). 24. The Hidden (one) is hidden above all and He came to birth (ܡܨܝܬܐ) and He put on (ܡܨܝܬܐ) body from the Virgin Mother. The Lord loved the gates of Sion more than all the tents of Jacob. 26. About Moses, the faithful man, is thus written (ܡܨܝܬܐ):⁽¹⁾ "He was the most humble of all the men (who were ?) on the face of the earth". 27. I have loved the way of thy testimony more than all the wealth. 28. And the words of the wise (m. pl.) are heard with pleasure (ܡܨܝܬܐ) rather than the shouting of a foolish ruler. 29. But I tell you (f. pl.) that it will be more tolerable for Tyre and Sidon in that day of judgment than for you (Math. xi. 22). 30. But I tell thee (f s.) that it will be more tolerable for the land of Sodom than for thee. (Ibid. 24). 31. The most exalted Trinity (ܡܨܝܬܐ ܕܡܠܚܬܐ) spare us all. 32. For, now our life has-come-near (ܡܨܝܬܐ) us more than when we have believed. 33. Amen. amen, I say to you (m. pl.)⁽¹⁾ "He that believes in me will also do the works I am doing and more than these he will do". 34. But it is easier that heaven and earth shall pass rather than a letter of (ܡܨܝܬܐ) the laws should pass. 35. I say to you:⁽¹⁾ "thus there will be joy in heaven for (ܡܨܝܬܐ) one sinner that repents rather than ninety nine (ܡܨܝܬܐ ܕܡܠܚܬܐ) just men for whom repentance is not required.

(1) In the place of inverted commas use ?.

LESSON XLIX.

NUMERALS.

I. Cardinal Numbers.

First decade (1-10)

§ 246. The First two decades (1-19) have different forms for masculine and feminine genders. From three to ten (3-10 inclusive) feminine numbers are formed by contraction of masculine numbers.

| Mas. | Fem. | |
|---------------------|------------|------------|
| אֶחָד | אֶחָדָה | one - 1. |
| שְׁנַיִם | שְׁנַיִם | two - 2. |
| שְׁלֹשָׁה | שְׁלֹשָׁה | three - 3. |
| אַרְבָּעָה | אַרְבָּעָה | four - 4. |
| חֲמִישָׁה | חֲמִישָׁה | five - 5. |
| (1) שֵׁשׁ (שֵׁשִׁי) | שֵׁשִׁי | six - 6. |
| שִׁבְעָה | שִׁבְעָה | seven - 7. |
| חֲמִשָּׁה | חֲמִשָּׁה | eight - 8. |
| תֵּשְׁבָה | תֵּשְׁבָה | nine - 9. |
| עָשְׂרָה | עָשְׂרָה | ten - 10. |

Note Denominative verbs are formed from the numbers of the first decade as shown below:—

1. אֶחָד (אֶחָד) - to make one; to unite; to join.

(1) אֶ of אֶחָד is always hard except in fem. אֶחָדָה (Vide § 26, iii. n. 4).

2. ن . ن (ن) - to reiterate; to repeat. (the second letter of ن, which was originally Nuṇ as in Hebrew and Arabic appears as Nuṇ in the verbal form).


3. $\frac{\text{A}}{\text{A}}$ ($\frac{\text{A}}{\text{A}}$) - to divide into (or multiply by) three; to treble; to do a third time.

4. **رَبَعَ** (رَبَعًا) - to make (or divide into) four.

5. **ḥamṣa** (ḥamṣa) - to divide into five; to take a fifth.

6. $\Delta\dot{\Delta}\dot{x}$ ($\dot{\Delta}\dot{\Delta}x$) - to make (or divide into) six.

7. שִׁבְעִים (שִׁבְעִים) - to make (or divide into) seven.

8.  (ثمانية) - to divide into eight; to make an
octagon.

9. \div_9 (\times_9) - to divide into (or multiply by) nine.

10. **خَفَضَ** (يُخَفِّضُ) - to divide into ten; to offer (or receive) tithe.

Second Decade (11 - 19).

§ 247. From eleven to nineteen (11-19) the numbers have a compound formation. The units are prefixed to "ten" with slight modifications. The following peculiarities may specially be noted in their combination.

a) In masculine numbers جَمْعٌ is contracted (جَمْع), and in feminine numbers its final Zqapa (ة) is changed into Zlama (ة).

b) For numbers from fourteen to nineteen (14-19) there is a secondary form with ʌ (hard) vocalised Pthaha (÷) inserted between the unit and the ten. Some numbers have more secondary forms with fluctuation of vowels.

Masculine

Feminine

مذکورہ

(1) eleven - 11

(1) In these numbers 'Ain may also be found without vowel as

- M. 𐤌𐤊𐤏𐤕 F. 𐤕𐤊𐤏𐤕𐤌 twelve - 12
 𐤌𐤊𐤏𐤕𐤌 𐤕𐤊𐤏𐤕𐤌𐤌 thirteen - 13
 (3) $\text{𐤌𐤊𐤏𐤕𐤌𐤌} : \text{𐤌𐤊𐤏𐤕𐤌𐤌}$ (2) $\text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌} : \text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌}$
 fourteen - 14
 $\text{𐤌𐤊𐤏𐤕𐤌𐤌𐤌} : \text{𐤌𐤊𐤏𐤕𐤌𐤌𐤌}$ $\text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌} : \text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌}$
 fifteen - 15
 (4) $\text{𐤌𐤊𐤏𐤕𐤌𐤌𐤌} : \text{𐤌𐤊𐤏𐤕𐤌𐤌𐤌}$ (5) $\text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌} : \text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌}$
 sixteen - 16
 (6) $\text{𐤌𐤊𐤏𐤕𐤌𐤌𐤌𐤌} : \text{𐤌𐤊𐤏𐤕𐤌𐤌𐤌𐤌}$ $\text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌𐤌} : \text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌𐤌}$
 seventeen - 17
 $\text{𐤌𐤊𐤏𐤕𐤌𐤌𐤌𐤌𐤌} : \text{𐤌𐤊𐤏𐤕𐤌𐤌𐤌𐤌𐤌𐤌}$ $\text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌𐤌𐤌} : \text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌𐤌𐤌}$
 eighteen - 18
 (7) $\text{𐤌𐤊𐤏𐤕𐤌𐤌𐤌𐤌} : \text{𐤌𐤊𐤏𐤕𐤌𐤌𐤌𐤌}$ $\text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌𐤌} : \text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌𐤌}$
 nineteen - 19

Denary Numbers from twenty to ninety (20- 90).

§ 248. The denary numbers from 20 to 90 terminate in 𐤌 . Number twenty (𐤕𐤊𐤏𐤕𐤌) represents a dual form of number ten (𐤕𐤊𐤏𐤕). The other denary

$\text{𐤕𐤊𐤏𐤕𐤌𐤌} : \text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌} : \text{𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌}$ etc.

- (2) These feminine numbers with the intermediary 𐤌 are of rare occurrence.

In W. S. also (3) 𐤕𐤊𐤏𐤕𐤌𐤌𐤌 and 𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌

(4) 𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌 : (5) 𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌𐤌 : (6) 𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌𐤌 :

(7) 𐤕𐤊𐤏𐤕𐤌𐤌𐤌𐤌𐤌 with the intermediary 𐤌 soft.

numbers represent the Absolute state of the plural forms of the corresponding units. They are all of common gender.

٢٠ twenty - 20. ٦٠ or ٦٠ sixty - 60. (٤)
 ٣٠ thirty - 30. ٧٠ seventy - 70.
 ٤٠ forty - 40. ٨٠ eighty - 80.
 ٥٠ fifty - 50. ٩٠ ninety - 90.

For intermediary numbers the units generally follow the denary numbers, to which they are joined by the co-ordinating conjunction "o". (1) In rare instances they may be found preceding the denary numbers, especially, in poetry. (Vide § 249 B n. 1 b). The units agree in gender with the noun denoting the object, which is numbered. Ex.

٢١ m. ٢١ f. ٢١ (٧)
 ٣٢ m. ٣٢ f. ٣٢.
 ٤٢ - forty two men. (§ 240. VII)
 ٣٢ - thirty two sisters.
 ٣١ - thirty one boys.
 ٩٩ - ninety nine ewes.

Note. It is clear from the above examples that the noun denoted by any number other than "one" is put in the plural. But there are instances, in which the noun denoted by such a number (ie. other than "one") is put in the singular when it comes after a number compounded with ١٠ & ٢٠. Ex.

٢١ - 21 days.

٥١ letters.

(1) Very rare instances occur even without the conjunction Waw (o). Vide Exer. 46 A. 30.

Hundreds and Thousands.

§ 249. A. Hundreds. ⁽¹⁾ ܡܠܐ c. g. hundred;
 (2) ܡܠܐܝܬ c. g. two hundred. The other hundreds are
 formed by prefixing the feminine units to ܡܠܐ. In use,
 all the hundreds are of common gender.

| | | | |
|-----------------|-----|-----------------|-----|
| ܡܠܐ | 100 | ܡܠܐ ܬܬܝܫܥ | 600 |
| ܡܠܐܝܬ | 200 | ܡܠܐ ܬܬܝܫܥܝܬ | 700 |
| ܡܠܐ ܬܬܝܫܥܝܬ | 300 | ܡܠܐ ܬܬܝܫܥܝܬܝܬ | 800 |
| ܡܠܐ ܬܬܝܫܥܝܬܝܬ | 400 | ܡܠܐ ܬܬܝܫܥܝܬܝܬܝܬ | 900 |
| ܡܠܐ ܬܬܝܫܥܝܬܝܬܝܬ | 500 | | |

Note. ܡܠܐ c. g. "hundred" is used as the Emphatic
 state or alternative of ܡܠܐ. ܡܠܐܝܬ - 200 must be the dual
 form of ܡܠܐ. It has a plural form ܡܠܐܝܬܝܬ meaning "hund-
 reds". Very rarely occur such numbers as ܡܠܐ ܬܬܝܫܥܝܬܝܬ 200,
 ܡܠܐ ܬܬܝܫܥܝܬܝܬܝܬ 300. etc. (Ming. 525).

B. Thousands. ܬܬܝܫܥܝܬ - "one thousand" is mas-
 culine in the Emphatic state; but its Cons. st. ܬܬܝܫܥܝܬ
 is of common gender. ܬܬܝܫܥܝܬ has two plural forms,
 ܬܬܝܫܥܝܬܝܬ and ܬܬܝܫܥܝܬܝܬ - thousands. The other thousands
 are expressed by prefixing masculine units to ܬܬܝܫܥܝܬ

(1) Also written ܡܠܐ - but see § 26 n. 7.

(2) Also written ܡܠܐܝܬ. ܐ is generally hard for the East
 Syrians and soft for the West Syrians ܡܠܐܝܬ ma^hen.

(Abs. st. of **מֵאָתָה** or **מֵאָה**) or rarely to **מֵאָתָה**. (1)

| | |
|--------------------------------------|--------------------------------------|
| מֵאָה אֶלֶף 2,000 | מֵאָה שֶׁשׁ 6,000 |
| מֵאָה שְׁלֹשָׁה 3,000 | מֵאָה שִׁבְעָה 7,000 |
| מֵאָה אַרְבָּעָה 4,000 | מֵאָה חֲמִישִׁית 8,000 |
| מֵאָה חֲמִשָּׁה 5,000 | מֵאָה שֵׁשׁ 9,000 |

עֶשְׂרֵת : **עֶשְׂרִים** f. – ten thousand; pl. **עֶשְׂרֵת** – ten thousands. For other ten thousands feminine units, tens, hundreds or thousands are put before **עֶשְׂרֵת** (Abs. st. of **עֶשְׂרֵת**). Ex.

עֶשְׂרֵת **אֶלֶף** – 30,000; **עֶשְׂרֵת** **חֲמִישִׁית** – 50,000;
עֶשְׂרֵת **אֶלֶף** – 3,00,000; **עֶשְׂרֵת** **אֶלֶף** – 3,000,000
 etc.

An indefinite number (of thousands) is expressed by **עֶשְׂרֵת** (lit. ten thousand of ten thousands) or **אֶלֶף** (lit. thousand of thousands.)

Note. 1. a) In larger numbers with intermediary ones the higher order precedes the lower, which is joined by the conjunction “o”. Ex. **מֵאָה** **וְאַרְבָּעָה** **אֶלֶף** (m.) 421.

שִׁבְעָה **וְאַרְבָּעָה** **אֶלֶף** **וְשְׁלֹשָׁה** **אֶלֶף** (m.) 7337.

חֲמִישִׁית **וְאַרְבָּעָה** **אֶלֶף** **וְשְׁלֹשָׁה** **אֶלֶף** – 54,400 (Num. II. 64).

b) But in numbers below thousand sometimes, especially in metrical verses, numbers in the lower order may precede those

(1) Some times **אֶלֶף** occurs in place of **מֵאָה** and the numeral designating the number of thousands follows it. Ex.

אֶלֶף **וְאַרְבָּעָה** **אֶלֶף** **וְשְׁלֹשָׁה** **אֶלֶף** – 42360

(I Esdras 2. 64); written also as, **מֵאָה**.

in the higher order. Ex. ܬܠܬܐ ܕܝܚܕܐ - 23. (three and twenty)
 ܬܠܬܐ ܕܡܝܬܐ - 130 (thirty and one hundred).

2. Numbers are considered as adjectives. But sometimes ܬܠܬܐ - "thousands", is used as substantive and the noun following is put in the genitive (with prep. ܕ). Ex.

ܬܠܬܐ ܕܥܠܡܐ - two thousand men.

Likewise may rarely be found ܬܠܬܐ and ܬܠܬܐܐ used as substantives. Ex. ܬܠܬܐܐ ܕܡܝܬܐ ܕܡܝܬܐ 200,000 Christians.

3. Between the numeral and the object numbered and even between the higher and the lower order in the same number a short word may sometimes intervene. Ex.

ܠܐ ܕܝܚܕܐ ܕܡܝܬܐ ܕܡܝܬܐ - Lo! for twenty four years I have been in thy house.

ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ - they are four hundred Shekels.

(Gen. 23- 15). ܬܠܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ . It is three hundred and ninety five years. etc.

§ 250. To express "a group of so many" pronominal plural suffixes (Group B. § 39) are added to numbers from 2 to 10 (inclusive). In the case of "two" masculine suffixes are added to the masculine form and feminine suffixes to the feminine form, leaving out the final ܐ of the number. In numbers from 4 to 10 an intermediary Ta'w (1) (ܐ hard) is added to the masculine form of the number (eliminating its final paragogic Alap) before admitting the pronominal suffixes. The plural sign Sya'mē (..) is marked over the suffixed numbers.

Masculine

ܬܠܬܐ

Feminine

ܬܠܬܐܐ we two.

(1) According to Mingana (Clef. § 528) this Taw is pronounced soft by the East Syrians (of Mesopotamia and Persia?). But according to the tradition of the West Syrians and of the East Syrians of Malabar it is hard.

| | | |
|-----------|----------|------------|
| M. ܐܢܬܐܢ | F. ܐܢܬܐܢ | you two |
| ܐܢܬܐܢ | ܐܢܬܐܢ | they two |
| (1) ܐܢܬܐܢ | ܐܢܬܐܢ | we three |
| ܐܢܬܐܢ | ܐܢܬܐܢ | they three |
| ܐܢܬܐܢ | ܐܢܬܐܢ | they four |
| ܐܢܬܐܢ | ܐܢܬܐܢ | they five |
| * ܐܢܬܐܢ | ܐܢܬܐܢ | they six |
| ܐܢܬܐܢ | ܐܢܬܐܢ | they seven |
| * ܐܢܬܐܢ | ܐܢܬܐܢ | they eight |
| * ܐܢܬܐܢ | ܐܢܬܐܢ | they nine |
| ܐܢܬܐܢ | ܐܢܬܐܢ | they ten. |

§ 251. To denote "the date on" or the ...*nth* day of the month the preposition ܐ is prefixed to the masculine form of numbers from 1 to 3 (inclusive). Besides the addition of the prefix ܐ :- 1) the termination ܐ is added to the feminine form of numbers from 4 to 10 (inclusive) and to the masculine form of 11 and 12, which also form dates with the termination ܐ.

2) In numbers from 13 to 19 (inclusive) the final ܐ of the feminine number is changed into ܐ. Tāw added to the numbers 4, 7, 9 is soft and to the other numbers hard. The dates formed by the addition of the termination ܐ are considered to be feminine and others masculine.

(1) The second ܐ of ܐܢܬܐܢ : ܐܢܬܐܢ etc., is soft for both the East and West Syrians. But it is marked hard by

Noldeke (§ 149) as, ܐܢܬܐܢ.

* Not of frequent occurrence.

| | | | |
|--------------------|------------------------|---|---|
| * (ܐܠܝܢܐ) | on the first day | ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ : | ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ |
| | of the month. | on the 11 th day of the month. | |
| * (ܐܠܝܢܐ) ܐܠܝܢܐ | .. 2 nd .. | ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ : | ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ .. 12 th .. |
| ܐܠܝܢܐ | .. 3 rd .. | ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ | .. 13 th .. |
| ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ | .. 4 th .. | ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ | .. 14 th .. |
| ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ | .. 5 th .. | ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ | .. 15 th .. |
| * (ܐܠܝܢܐ) ܐܠܝܢܐ | .. 6 th .. | ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ | .. 16 th .. |
| ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ | .. 7 th .. | ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ | .. 17 th .. |
| ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ | .. 8 th .. | ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ | .. 18 th .. |
| (ܐܠܝܢܐ) ܐܠܝܢܐ | .. 9 th .. | ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ | .. 19 th .. |
| ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ | .. 10 th .. | | |

Note. 1. The first day of the month is expressed by putting the ordinal form of ܐܠܝܢܐ (§ 253) after ܐܠܝܢܐ, as ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ - on the first day of.

For intermediary dates above twenty masculine units are added with the conjunction "o" as, ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ on the 21st. (§ 258 II. d.).

2. This form of a number with the termination ܐܠܝܢܐ is sometimes used as collective noun. Ex. ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ - "The twelve (Apostles)". ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ - "His twelve"; ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ - "quaternion"

* See note 1. below the table. The forms in brackets are of rare occurrence. These numeral forms without the prep. ܕ denote dates, as ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ 4th day of ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ 5th day of etc; but they are mostly used with the prep. ܕ. Hence the table is given together with the preposition. There are instances like ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ ܐܠܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ - It was the first day of November. (Act. Mar. I. p. 239).

"four together". ἑκατόν - "decade". etc. (Nold. §151). Ex.

ጵሥራዊታዊ ልዩነት ሆኖ ለጵሥራዊታዊ ልዩነት - Lord, confirm
 Thy promise as Thou hast promised to Thy twelve (Apostles)
 ጵሥራዊታዊ ልዩነት - And He called His twelve (Apostles). (cfr.
 § 220 Note 3).

3. The Construct state of this numeral form terminating in אֵ, sometimes appears to form compound nouns, especially of things, which are closely associated. Ex. יְהוּדָה וְיִשְׂרָאֵל - Decapolis- "the ten cities", שֶׁבַע מְצֻדוֹת - "the seven citadels"; שֵׁשׁ כְּנָפַיִם - "six winged" or (their) "six wings"; אַרְבָּע רֵיחוֹת - "the four winds"; שֵׁשׁ יְמֵי בְרִיאָה - (or better שֵׁשׁ יְמֵי הַבְּרִיאָה) - "the Hexameron" (the six days of creation). אַרְבָּע רַגְלָיִם - quadruped. pl. אַרְבָּעִים רַגְלָיִם or אַרְבָּעִים רַגְלָיִם - (their) quadrupeds. (Nold. § 152).

§ 252. 1. There is no special form for distributive numbers. "So many each", "one by one", "two by two", etc. are expressed by repeating the cardinal numbers agreeing in gender with the object numbered. Ex. **١** **١** m. one by one or one each; **١** **١** f. three by three or three each; **١** **١** f. seven by seven or seven each; **١** **١** c. fifty each or by fifties, etc.

2. In answer to the question "how many times", "how often", the cardinal number feminine is used, often with **هَاتِي** or **هَاتِيْ** in the Absolute state. Ex. **هَاتِيْ** - once; **هَاتِيْ هَاتِيْ** - twice; **هَاتِيْ هَاتِيْ هَاتِيْ** - seven times; **هَاتِيْ هَاتِيْ هَاتِيْ هَاتِيْ هَاتِيْ هَاتِيْ هَاتِيْ** - once or twice. So too **هَاتِيْ هَاتِيْ** - "again and again".

3. The recurrence of something within a period of time is expressed by prefixing Δ (generally) or Δ

(rarely) to the period designated, after a cardinal number in the feminine gender. Ex. $\text{ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ}$ - once in four years. $\text{ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ}$ - once in seven days. ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ - once a year.

4. Sometimes numbers are taken together as a group (of persons) by means of the preposition. ܡܕܝܢܬܐ - "between". Ex. $\text{ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ}$ - while four persons together carried him. (Mark. II. 3).

ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ - for two of them together. (cit. Nold. § 240. B.).

5. Approximate numbers are indicated by two cardinal numbers put one after another, generally, not joined by a conjunction, Ex.

ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ - two or three eunuchs.

II. Kings. IX. 23.

ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ - thirty or forty of them. etc. ⁽¹⁾

ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ - one or two years at this work. (with conj.)

6. a) Multiplicity or "how manifold" is expressed by putting ܡܕܝܢܬܐ ⁽¹⁾ before the number concerned, to which often the preposition ܕ is prefixed. Ex.

ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ - thirty-fold; ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ - hundred-fold; or ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ - treble; ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ - four fold. etc. (without ܕ)

b) Sometimes multiplicity is expressed without either ܡܕܝܢܬܐ or ܕ . Ex. $\text{ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ}$ - And they (f.) gave fruits, some hundred fold, some sixty fold, and some thirty fold.

(1) ܡܕܝܢܬܐ "two fold" or "one or two" is used by Mar Ephraem in the sense of "for the second time". (Nold. § 241. Rem.)

c) It is also denoted by means of שְׁנַיִם (double) put in the plural. Ex. שְׁנַיִם שְׁנַיִם - double; twice as much. $\text{אַרְבָּעִים אַרְבָּעִים}$ - four times as much; quadruply, four fold. רַבְּרַבִּים - many times as much. etc.

d) An indefinite number of times or an unlimited quantity is expressed by כַּדְּכַדְּכַד - "how much more".

Ex. $\text{כַּדְּכַדְּכַד שְׁנַיִם שְׁנַיִם}$ - how much more double

$\text{כַּדְּכַדְּכַד שְׁנַיִם שְׁנַיִם}$ - how much more double

He that is honoured in his poverty how much more in his wealth? and he that is intemperant in his poverty how much more in his wealth. (Ecclus. X. 34).

7. "Hours" are expressed by שָׁעָה (שָׂעָה f.) together with a cardinal number, feminine. שָׁעָה is put in the singular only with אֶחָד "one". With other numbers it is put in the plural. The numeral generally precedes שָׁעָה or שָׂעָה (Vide § 240. VII.). Ex.

שָׁעָה אֶחָד or אֶחָד שָׂעָה - one hour: שָׁעָה אֶחָד or אֶחָד שָׂעָה three hours. שָׁעָה אֶחָד - at the ninth hour or at 9 o'clock. שָׁעָה אֶחָד - at the eleventh hour or at 11 o'clock.

The ordinal numbers (§ 253) also are joined to שָׁעָה as attributive adjectives. Ex. שָׁעָה אֶחָד - seventh hour.

8. a) In answer to the question "how old" the age is expressed by putting שָׁנָה or שָׁנִים before the number (f.) of years in agreement with the gender (and number) of the person or thing, whose age is designated. Ex. שָׁנָה אֶחָד (m.) three years old. שָׁנִים אֶחָד

שָׁנָה (f.) three years old. חֲמֵשֶׁת (f.) fifty years old. מֵאָה (m.) hundred years old.

b) The age may also be expressed i.) by putting the person in the dative case before or after the number of years with the verb **אֵבַד** "to have" expressed or understood: or ii.) by putting after the number of years **בְּ** in the dative case followed by the person in the genitive. Ex.

בְּחַיֵּי יַעֲקֹב אֵבַדְתִּי מֵאָה וְשָׁלֹשׁ שָׁנָה (i)

אֵבַדְתִּי מֵאָה וְשָׁלֹשׁ שָׁנָה בְּחַיֵּי יַעֲקֹב. — (Mar Ephraem. Hist. Joseph. Badjan. p. 314) How old are you, old Jacob? (lit. How many years have you, old Jacob, in your life?)... I am 130 years old. (§ 273 B. VI. 4.).

בְּחַיֵּי נֹחַ אֵבַדְתִּי מֵאָה וְשָׁלֹשׁ שָׁנָה (ii) When Noe was 600 years old (lit. In the 600th year of the life of Noe. (Aphr.).

9. To effect an ordinal number, the cardinal numbers except **אֶחָד** are put in the genitive case either by prefixing **בְּ** or by placing them after a noun in the Construct state. Ex. **בְּיָמֵי שְׁנֵי** — the second day.

בְּיָמֵי שְׁנֵי — in the eighth century (or generation.)

בְּיָמֵי שְׁנֵי — in the twelfth year.

בְּיָמֵי שְׁנֵי — to the four hundred and twenty first year.

But sometimes the numbered object may be repeated after the number, after the manner of the Hebrew construction. Ex. **בְּיָמֵי שְׁנֵי** — up to the six hundredth year. (Aphr. cited in Nold. § 239).

10. The cardinal numbers of the feminine gender with the genitive preposition **בְּ** (prefixed) serve to form

numeral adverbs signifying 'for the *n*th time', secondly, thirdly. etc. Ex. $\text{שְׁנֵי} \text{ - secondly; for the second time; } \text{שְׁלֹשָׁה} \text{ - thirdly; for the third time. } \text{שִׁבְעִי} \text{ - for the seventh time. etc.}$

11. For distributive and reciprocal expressions בֵּן or בִּתּוֹ is repeated according to the gender of the noun they represent. (Vide § 60. § 61).

a) The preposition required by the governing word is put before the second בֵּן or בִּתּוֹ in reciprocal expressions. Ex. $\text{בֵּן בֵּן} \text{ - They are against one another. } \text{בְּנֵי} \text{ - Be ye, therefore, consoling one another with these words. } \text{בְּנֵי} \text{ - The shepherds spoke one another.}$

b) In the distributive sense the preposition required is put before the first בֵּן or בִּתּוֹ . Ex. $\text{בְּנֵי} \text{ - And God clothes each one of the seeds (with) His glory:}$

In either sense the words בֵּן or בִּתּוֹ may be found joined together as one word- $\text{בְּנֵי} \text{. Ex.}$

$\text{בְּנֵי} \text{ - Love one another. } \text{בְּנֵי} \text{ - If there is honour it is ours, and if there is disgrace it is again on both sides. (ie. it is again of each of us. cit. Nold. § 243.) [Vide § 59. § 62].}$

II. Ordinal Numbers.

§ 253. Ordinal numbers are formed by addition and change of some consonants and vowels in the corresponding cardinal numbers. The relative (mas.) termination יְשִׁיבִי is added :- 1. to the feminine form of

cardinal numbers from 3 to 10; 2. to the masculine form from 11 to 19; [when 𐤀 is added all these numbers assume $\text{Ha}^{\circ}\text{va}^{\circ}\text{s}^{\circ}\text{a}$ (𐤁) after the penultimate and 𐤃𐤁𐤅 parts with the initial 𐤀 also]; 3. to denary numbers from 20 to 90 (without any modification). For the feminine gender the termination 𐤁 is added to the masculine form as to other adjectives of the same ending (Vide Lesson XLVI). The plural number is formed regularly (Vide Lesson XLV § 210; § 214 ff.).

(1) 𐤁𐤁𐤅 m. 𐤁𐤁𐤅𐤁 f. – first, prior;

𐤁𐤁𐤅𐤁 m. 𐤁𐤁𐤅𐤁𐤁 f. second. (2)

𐤁𐤁𐤅𐤁𐤁 third. 𐤁𐤁𐤅𐤁𐤁𐤁 twelfth.

𐤁𐤁𐤅𐤁𐤁𐤁 fourth. 𐤁𐤁𐤅𐤁𐤁𐤁𐤁 thirteenth.

𐤁𐤁𐤅𐤁𐤁𐤁𐤁 fifth. 𐤁𐤁𐤅𐤁𐤁𐤁𐤁𐤁 fourteen.

(3) 𐤁𐤁𐤅𐤁𐤁𐤁𐤁 sixth. 𐤁𐤁𐤅𐤁𐤁𐤁𐤁𐤁𐤁 fifteen.

𐤁𐤁𐤅𐤁𐤁𐤁𐤁𐤁 seventh. 𐤁𐤁𐤅𐤁𐤁𐤁𐤁𐤁𐤁𐤁 sixteen.

𐤁𐤁𐤅𐤁𐤁𐤁𐤁𐤁𐤁 eighth. 𐤁𐤁𐤅𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 seventeen

𐤁𐤁𐤅𐤁𐤁𐤁𐤁𐤁𐤁𐤁 ninth. 𐤁𐤁𐤅𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 eighteen.

𐤁𐤁𐤅𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 tenth. 𐤁𐤁𐤅𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 nineteen.

𐤁𐤁𐤅𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 eleventh. 𐤁𐤁𐤅𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 twentieth.

(1) Formed from 𐤁𐤁𐤅 – first; prior; the form 𐤁𐤁𐤅𐤁 – means “singular”.

(2) Also 𐤁𐤁𐤅𐤁 m. 𐤁𐤁𐤅𐤁𐤁 f. are used alternatively in the sense of “second”, “next to”. 𐤁𐤁𐤅𐤁𐤁𐤅𐤁𐤅𐤁𐤅𐤁 Esther 13. 3. =

𐤁𐤁𐤅𐤁𐤁𐤅𐤁𐤅𐤁𐤅𐤁𐤅𐤁 – Esther 13. 1. – second (next) to the King

(Vide § 246 n. 2.)

(3) Also 𐤁𐤁𐤅𐤁𐤁𐤅𐤁𐤅𐤁𐤅𐤁𐤅𐤁𐤅𐤁 with soft 𐤁 in W. S.

| | |
|------------|-------------|
| thirtieth. | seventieth. |
| fortieth. | eightieth. |
| fiftieth. | ninetieth, |
| sixtieth. | |

Note. 1. Just as in the cardinal numbers a Taw (hard א) with Pthaha may come between the 'ten' and the 'units', also in the ordinal numbers from 14 to 19 (inclusive) as - 14th - 15th - 19th - etc.

2. Intermediary ordinal numbers from twenty to hundred are formed by joining the ordinals of the units to those of the tens by the conjunction "ו", as - 31st - 25th ; f. 42nd, etc.

3. The ordinal forms of "hundreds" and "thousands" are made by prefixing Dalath (ד) to their cardinal forms. Ex. 100th ; 300th ; 1000th ; 4000th ; 7000th etc. (cfr § 252-9).

The lesser ordinal numbers formed by adding the termination should not be joined to the ordinal form effected by prefixing ד. For intermediary ordinal numbers of "hundreds" and "thousands" the cardinal numbers agreeing with the nouns which they qualify, are joined to the ordinal forms of "hundreds" and 'thousands' by the conjunction "ו". Ex. f. 103rd. m. (10,000th) "relating to myriads".

4. has an ordinal form with the relative termination , as, m. f. (10,000th) "relating to myriads".

5. The Construct state of ordinal numbers in the sense of "so many fold", "consisting of so many", "made of so many" is used to from compound nouns. Ex.

ሳንታላንታ consisting of three persons; ሳንታላንታ (1) those "of two natures"; Diophysites- ሳንታላንታ - double tongued; ሳንታላንታ - disyllabic; ሳንታላንታ - four-winged. etc.

6. Numeral adverbs are formed from ordinal numbers as from other adjectives (§ 267) by adding the termination ሳንታላንታ to m. s. or rarely by putting f s. in the Construct state (§ 240 XVII. f. n.) Ex. ሳንታላንታ - thirdly or in three ways. ሳንታላንታ fourthly; in the fourth place. ሳንታላንታ - firstly; in the first place. etc.

Fractions.

§ 254. To indicate fractions, namely, of units and ten, nouns of the form ሳንታላንታ are formed from cardinal numbers m. s. except ሳንታላንታ.

ሳንታላንታ half- $\frac{1}{2}$; ሳንታላንታ (2) one third- $\frac{1}{3}$;
ሳንታላንታ one fourth- $\frac{1}{4}$; ሳንታላንታ one fifth- $\frac{1}{5}$;
(3) ሳንታላንታ one sixth- $\frac{1}{6}$; ሳንታላንታ one seventh- $\frac{1}{7}$;
ሳንታላንታ one eighth- $\frac{1}{8}$; ሳንታላንታ one ninth- $\frac{1}{9}$;
ሳንታላንታ one tenth- $\frac{1}{10}$; ሳንታላንታ three quarters $\frac{3}{4}$.
etc.

For other fractional numbers, the fractional part required, followed by the prep. ሳንታላንታ should be placed before the whole number. Ex.

ሳንታላንታ ሳንታላንታ - one twelfth $\frac{1}{12}$. ሳንታላንታ ሳንታላንታ - $\frac{2}{40}$. etc.

(1) ሳንታላንታ stands for ሳንታላንታ. (2) ሳንታላንታ (ሳ hard) means a three year- old- one.

(3) also ሳንታላንታ and ሳንታላንታ adapted from Arabic and found in the works of Bar Hebraeus.

Letters as Numbers,

§ 255. A. In Lesson I on the Alphabet it was shown that the letters of the Alphabet are used as ciphers. (§ 2-6). A horizontal line may be marked (especially in W. S.) over the letters when they denote a number. Hence $\overline{\text{א}}$ or $\overline{\text{ב}}$ = 1, $\overline{\text{ג}}$ or $\overline{\text{ד}}$ = 2, $\overline{\text{ה}}$ or $\overline{\text{ו}}$ = 3; $\overline{\text{ז}}$ or $\overline{\text{ח}}$ = 10 etc. (see the Alphabetic table, Lesson I).

B. 1. A dot marked over the letters denoting denary numbers multiplies their value by ten or makes them hundreds. Ex.

$$\overline{\text{א}} = 30 \times 10 = 300; \overline{\text{ב}} = 40 \times 10 = 400; \overline{\text{ג}} = 50 \times 10 = 500. \text{ etc.}$$

2. A vertical line drawn under a letter (generally an oblique line drawn from right to left in E. S.) multiplies its numerical value by one thousand. Ex.

$$\begin{aligned} \text{א} &= \text{א} = 1000; \text{ב} = \text{ב} = 2000; \\ \text{א} &= \text{א} = 1001; \text{ב} = \text{ב} = 2002; \\ \text{א} &= \text{א} = 4000; \text{ב} = \text{ב} = 10,000; \\ \text{א} &= \text{א} = 80,000; \text{ב} = \text{ב} = 100,000; \\ \text{א} &= \text{א} = 200,000; \text{ב} = \text{ב} = 400,000. \text{ etc.} \end{aligned}$$

3. A horizontal line marked under any letter multiplies its numerical value by ten thousand (מֵאָה אֲלָפִים). Thus:-

$$\begin{aligned} \text{א} &= \text{א} = \text{one myriad} = 10,000. \\ \text{ב} &= \text{ב} = \text{two myriads} = 20,000. \\ \text{ג} &= \text{ג} = \text{ten myriads} = 100,000. \\ \text{ד} &= \text{ד} = \text{thirty myriads} = 300,000. \text{ etc.} \\ \text{ה} &= \text{ה} = \text{hundred myriads} = 100,000. \end{aligned}$$

𐤔 = 𐤒𐤕𐤍𐤕 = two hundred myriads = 200,0000

𐤕 = 𐤒𐤕𐤍𐤕𐤕 = three hundred myriads = 300,0000

𐤖 = 𐤒𐤕𐤍𐤕𐤕𐤕 = four hundred myriads = 400,0000

4. An arrow mark put under any letter multiplies its value by ten millions ⁽¹⁾ as :—

𐤔 = 𐤒𐤕𐤍𐤕𐤕 = one thousand myriads = 1000,0000.

𐤕 = 𐤒𐤕𐤍𐤕𐤕𐤕 = two thousand myriads =
2000,0000.

𐤖 = 𐤒𐤕𐤍𐤕𐤕𐤕𐤕 = ten thousand myriads =
10,000,0000.

𐤗 = 𐤒𐤕𐤍𐤕𐤕𐤕𐤕𐤕 = thirty thousand myriads =
30,000,0000.

𐤘 = 𐤒𐤕𐤍𐤕𐤕𐤕𐤕𐤕𐤕 = hundred thousand myriads =
100,000,0000.

𐤙 = 𐤒𐤕𐤍𐤕𐤕𐤕𐤕𐤕𐤕𐤕 = two hundred thousand
myriads = 200,000,0000.

5. A horizontal line (without any letter) with a dot each on either side marks five hundred, 𐤔 = 500.

(1) According to D. Jeremies Makdaš'i, Grammaire Chaldeenne pt. II, ch. 8. p. 175, Mossoul, 1889. But according to Alphonse Mingana, Clef de la Langue Arameenne p. 186. § 544, Mossoul 1905, 𐤕 under a letter raises its numerical value by one million; so 𐤔 = 1,000,000.

Different systems of marking ciphers, though not widely used, are found in MSS. :—

a) A small circle under a letter raises its value by a lakh.

𐤔 = 200,000

b) over a crore 𐤔 = 20,000,000

c) an arrow marked above a letter raises
its value by a billion 𐤔 = 2,000,000,000,000

§ 256. Note. 1) ז is prefixed to numeral letters to denote the corresponding ordinal number. Ex.

זז = sixtieth; זס = hundredth. etc.

2) In larger numbers with intermediary digits the higher digits always precede. Ex. זסז = 677; סזסז = 1185. etc.

3) Higher numbers may be written either by giving the particular signs to the letters or by putting together several letters of the hundredth place. Ex.

$\text{ז}^2 = \text{זסס} = 1000$; $\text{ז}^3 = \text{זססס} = 500$. etc.

4) If two letters of the tenth place come one after another the first one is considered to be of the hundredth place. Ex.

$\text{זסזס} = \text{זסז} = 998$; $\text{זסז} = \text{זסז} = 347$. etc.

5) The signs denoting hundreds and thousands may often be left out. If a unit precedes a figure of the tenth or hundredth place it stands for a figure of the thousandth place: if another unit precedes, it stands for one of the ten-thousandth place. Likewise the value of the preceding unit figure is multiplied by ten in higher numbers. Ex.

$\text{זססז} = 1425$; $\text{זסזז} = 1894$; $\text{זססז} = 2154$;

$\text{זססזס} = 23318$. etc.

But in cases of ambiguity proper signs should be marked, as in $\text{זסז} = 1908$; $\text{זסז} = 1098$; $\text{זסזס} = 5802$;

$\text{זסזס} = 5082$. etc.

6) The thousands are often written out in full together with numeral letters. Ex. $\text{זסזס} = 1944$; $\text{זסזס} = 2152$. etc. There are also combinations of numbers written out in full together with numbers represented by letters. Ex.

1967; 630. etc.

(Noldeke App.)

§ 257. The names of the days of the week and of months are partly associated with numbers. Hence, they may also be included in the lesson on the numerals.

A. The Days of the week.

- (1) **ܠܝܬܝܢܐ** - Sunday (lit. the first day of the week).
ܠܝܬܝܢܐ ܬܝܠܝܬܐ - Monday (lit. the second day of the [week])
(2) **ܠܝܬܝܢܐ ܬܝܠܝܬܐ** - Tuesday (lit. the third day of the week)
(3) **ܠܝܬܝܢܐ ܬܝܠܝܬܐ** - Wednesday (lit. the fourth day of the week)
(4) **ܠܝܬܝܢܐ ܬܝܠܝܬܐ** - Thursday (lit. the fifth day of the week)
(5) **ܠܝܬܝܢܐ ܬܝܠܝܬܐ** - Friday (lit. the eve [of Sabbath]).
(6) **ܠܝܬܝܢܐ** - Saturday (Sabbath, the day of rest).

B. Months.

The Syrians count twelve months in a year corresponding to the twelve months of the modern Calendar. (7)

- (8) **خَيْفَ** - January (31 days).
شَهْرُ - February (28:29- in leap-year)

- (1) ܐܚܕܐ is the Absolute state of ܐܬܝܢܐ f. week
 (2) or ܐܬܝܢܐ ܐܬܝܢܐ . (3) or ܐܬܝܢܐ ܐܬܝܢܐ .
 (4) or ܐܬܝܢܐ or ܐܬܝܢܐ . (5) pl. ܐܬܝܢܐ or ܐܬܝܢܐ
 (6) pl. ܐܬܝܢܐ - Weeks; Sabbaths; Saturdays.
 (7) According to the Jewish reckoning April (ܐܬܝܢܐ) is the first month; and according to the Syrian reckoning October (ܐܬܝܢܐ). (8) Also ܐܬܝܢܐ .

ܡܚܕܐ - March (31 ..)

ܐܦܪܝܠ - April (30 ..)

ܡܝܝܬܐ - May (31 ..)

ܝܘܢܝܘܢ - June (30 ..)

(9) ܝܘܠܝܘܣ - July (31 ..)

(10) ܐܘܓܘܣܬܐ - August (31 ..)

ܫܬܪܝܢܐ - September (30 ..)

(11) ܡܫܬܬܐܝܝܬܐ - October (31 ..)

(12) ܡܫܬܬܐܝܝܬܐ - November (30 ..)

(13) ܡܫܬܬܐܝܝܬܐ - December (31 ..)

§ 258. **Syntax.** I. The object numbered or measured is put in apposition with the number, or in the genitive case with ܐ after a numeral (accompanied by a noun of measure or not). Ex. ܬܠܬܝܬܐ ܡܕܝܢܐ ܕܬܝܒܐ
thirty measures of wheat. ܬܠܬܝܬܐ ܡܕܝܢܐ ܕܬܝܒܐ. (Gen. XLI.
27). or ܬܠܬܝܬܐ ܡܕܝܢܐ ܕܬܝܒܐ. (Gen. XLI. 30) seven years
of famine.

ܬܠܬܝܬܐ ܡܕܝܢܐ ܕܬܝܒܐ ܕܬܝܒܐ ܕܬܝܒܐ ܕܬܝܒܐ ܕܬܝܒܐ
ܕܬܝܒܐ ܕܬܝܒܐ ܕܬܝܒܐ ܕܬܝܒܐ ܕܬܝܒܐ ܕܬܝܒܐ ܕܬܝܒܐ
(Ephr. Hist. Joseph Bedj. p. 291). After these they brought him

(9) W. S. ܝܘܠܝܘܣ. (10) ܐܘܓܘܣܬܐ hard.

(11) Also ܡܫܬܬܐܝܝܬܐ or ܡܫܬܬܐܝܝܬܐ or ܡܫܬܬܐܝܝܬܐ or
ܡܫܬܬܐܝܝܬܐ or ܡܫܬܬܐܝܝܬܐ

(12) Also ܡܫܬܬܐܝܝܬܐ or ܡܫܬܬܐܝܝܬܐ or ܡܫܬܬܐܝܝܬܐ.

(13) Also ܡܫܬܬܐܝܝܬܐ or ܡܫܬܬܐܝܝܬܐ.

three hundred silver coins which he had sent him and Benjamin (brought him) the five pairs of dresses, which his brother gave him.

II. a) The date on which (generally preceding the month) and the month (of which the date is) are put in the ablative. Ex. $\text{לְעֶשְׂרִים יוֹם חֹדֶשׁ} -$ on the 10th of the fifth month.

b) But, if the "month" precedes (the date), it is represented after the date by a third person pronoun in the same (abl.) case. Ex.

$\text{חֹדֶשׁ הַחֲמִישִׁי עַד יוֹם הַתְּשִׁיעִי} -$ on the 9th of the fifth month.

c) The date may admit prepositions other than עַל according to the requirement of the construction of a sentence, but still, the month related to the date is put in the ablative. Ex.

$\text{עַד יוֹם הַחֲמִישִׁי חֹדֶשׁ הַחֲמִישִׁי} -$ And it should be observed by you till the 14th of this month.

d) To express dates, especially above nineteen, עַל is prefixed, to יָמִים (or שָׁנָה) followed by the date-denoting-number (cardinal), or directly to that number. Ex. $\text{עַל יוֹם הַחֲמִישִׁי יָמִים} -$ on the 21st day (of the month).

$\text{עַל יוֹם הַחֲמִישִׁי שָׁנָה} -$ on the 23rd of the same month.

e) To express at "some time" of the day both the day and the time are put in the ablative. Ex.

$\text{בְּיָמֵינוּ} -$ But in the evening of (on) Sabbath.

III. For the expression "the month of" the name of the month simply precedes חֹדֶשׁ or follows it in the genitive case. Ex.

ܐܚܠܝܡܐܝܐ or ܐܚܠܝܡܐܝܐ or ܐܚܠܝܡܐܝܐ - the month of April.

IV. Something "about" is expressed by putting the particle ܐܠܝܢ before that something - number, quantity etc. Ex.

ܐܠܝܢ ܬܠܬ ܫܥܬܐ - About 3 o'clock *or* about three hours.

ܐܠܝܢ ܬܠܬ ܡܝܢ ܫܢܝܢ - About three hundred years.

V. The time or direction "towards" is denoted by putting ܠܐܡܬܐ with the preposition ܕ before the time or direction expressed. Ex.

ܠܐܡܬܐ ܕܬܠܬ ܫܥܬܐ - towards the 9th hour *or* nine o'clock.

ܠܐܡܬܐ ܕܬܠܬ ܫܥܬܐ - towards the East.

VI. The verb ܬܝܬܐܝܢ "to agree, to make an agreement or contract" governs the person with whom, with the preposition ܕ, ܠ, or ܠܐ; the payment at which with the prep. ܐܠܝܢ or ܐܠܝܢ or in the Accusative; the object for which, with the prep. ܐܠܝܢ. Ex.

ܬܝܬܐܝܢ ܕܬܠܬ ܫܥܬܐ ܕܬܠܬ ܫܥܬܐ - He agreed with the labourers for a penny a day. (Math. XX. 2) .

ܬܝܬܐܝܢ ܕܬܠܬ ܫܥܬܐ ܕܬܠܬ ܫܥܬܐ - Did you not agree with me for one penny? (Ibid. 13).

III. To express "city of", "town of", "mountain of" etc. the proper names of city, mountain etc., simply precede the common noun or follow it in the genitive case. Ex. ܕܐܡܬܐ ܕܠܝܒܐܢ - Mount Hor. ܕܐܡܬܐ ܕܠܝܒܐܢ - Mount Olivet or Mount of Olives. ܕܐܡܬܐ ܕܢܝܠܝܢ - City of Najran. ܕܐܡܬܐ ܕܢܝܠܝܢ - City of Ninve. etc.

N. B.- Recapitulating § 54 V, § 223 I, and § 240 VII the following examples also may be added.

ܡܫܡܝܢ ܕܢܗܝܡܢܐ ܕܝܠܕܐ - He shall rise (again) on the third day. (Mark. 9. 30).

ܡܫܡܝܢ ܕܢܗܝܡܢܐ ܕܝܠܕܐ - And on the third day He shall rise (again). (Mark. 8. 31).

ܡܫܡܝܢ ܕܢܗܝܡܢܐ ܕܝܠܕܐ - And He rose (again) on the third day as it was written. (I Cor. 15. 4).

ܕܢܗܝܡܢܐ ܕܝܠܕܐ ܕܝܠܕܐ - And upon the seventh day the king came to bewail Daniel. (Dan. 14. 39).

ܕܢܗܝܡܢܐ ܕܝܠܕܐ ܕܝܠܕܐ - For, as Jonas was in the belly of the fish (whale) three days and three nights so shall the Son of man be in the heart of the earth three days and three nights. (Math. 12. 40)

ܕܢܗܝܡܢܐ ܕܝܠܕܐ ܕܝܠܕܐ - For, as Jonas was in the belly of the fish (whale) three days and three nights so shall the Son of man be in the heart of the earth three days and three nights. (Math. 12. 40)

Vocabulary.

ܐܠܝܐܝܐ pr. n. Elias.

ܐܠܝܝܫܐ pr. n. Eliseus.

ܐܘܦܪܐܝܐ pr. n. Euphros.

ܐܠܡܝܬܐ The Supreme king; omnipotent.

ܐܠܥܐܠܐ Ascalon, a town in Palestine.

ܐܠܡܝܬܐ Holy place; Jerusalem.

ܐܠܡܝܬܐ fore - head.

ܐܠܡܝܬܐ f. a nun.

ܐܠܡܝܬܐ to cheat, prohibit, deprive.

ܐܠܡܝܬܐ course (of the sun, the moon etc.), order, rule, custom, agreement, conduct, manner of life, administration.

ܐܠܡܝܬܐ a dinar (of gold); a penny.

ܐܠܡܝܬܐ flower; blossom.

ܐܠܡܝܬܐ glory; honour; excellence.

- ܐܕܪܝܢ ܐܕܪܝܢ Adrian, the
 emperor.
 ܐܬܝܠܥܝܢܐ consulship; office
 of a consul.
 ܐܝܬܝܢܐ Indian; Ethiopian;
 Cushite.
 ܐܝܬܝܢܐ Heb.- India.
 ܐܝܬܝܢܐ pr. n. Zara.
 ܐܝܬܝܢܐ to attest; to seal.
 ܐܝܬܝܢܐ Hirta, a town in
 Iraq.
 ܐܝܬܝܢܐ - ܐܝܬܝܢܐ to fly.
 ܐܝܬܝܢܐ pr. n. Trojan, the
 emperor.
 ܐܝܬܝܢܐ the first day.
 ܐܝܬܝܢܐ day; day time; age.
 ܐܝܬܝܢܐ month. Cons.- ܐܝܬܝܢܐ.
 ܐܝܬܝܢܐ Aph. to enlarge;
 to make great, magnify,
 raise to honour.
 ܐܝܬܝܢܐ ܐܝܬܝܢܐ more or less.
 ܐܝܬܝܢܐ Ethiopia.
 ܐܝܬܝܢܐ f. a talent(of gold=
 £ 125).
 ܐܝܬܝܢܐ Ethp. to be seized;
 caught.
 ܐܝܬܝܢܐ adv. outside; out
 of doors.
 ܐܝܬܝܢܐ adv. hardly
 scarcely.
 ܐܝܬܝܢܐ seat, throne, session
 ܐܝܬܝܢܐ adv. hence; hence-
 forth, from this time,
 from this place.
 ܐܝܬܝܢܐ f. kingdom.
 ܐܝܬܝܢܐ: pl. ܐܝܬܝܢܐ f. hair; fur;
 string; chord.
 ܐܝܬܝܢܐ Najran, a town in
 Arabia.
 ܐܝܬܝܢܐ (ܐܝܬܝܢܐ) fine flour;
 powdered or pulverized
 (wheat or corn).
 ܐܝܬܝܢܐ - ܐܝܬܝܢܐ to fall off; to
 decay; to wither away.
 ܐܝܬܝܢܐ f. pl. ܐܝܬܝܢܐ dual ܐܝܬܝܢܐ
 a bushel; a seah (about
 1½ pecks).
 ܐܝܬܝܢܐ plenty; satisfaction.
 ܐܝܬܝܢܐ - ܐܝܬܝܢܐ to arrange, to
 marshal, to get in array.
 ܐܝܬܝܢܐ - ܐܝܬܝܢܐ to remain alone,
 to quake, to be terrified.
 ܐܝܬܝܢܐ time, moment;
 minut.
 ܐܝܬܝܢܐ pr. n. Pamphis
 lius.
 ܐܝܬܝܢܐ pr. n. Permelia-
 nus.
 ܐܝܬܝܢܐ pr. n. Porphyry
 ܐܝܬܝܢܐ pr. n. Sedecias,
 king of Juda.

| | |
|--|---|
| ܐܪܚܐ f ark, chest, coffin,
coffer. | ܫܒܬܐ (ܫܒܬܐ) seven,
seven days; a week; a
week of years. |
| ܐܪܒܐ PA. to acquire; to
hold fast; to use. | ܫܒܬܐ bribe. |
| ܐܪܒܐ state (of life), stand-
ing, constitution,
covenant, vow. | ܫܒܬܐ PA. to depart, migrate;
to remove from one
place to another. |
| ܐܪܒܐ Caesar (having
the title of) | ܫܒܬܐ turtle-dove;
pigeon. |
| ܐܪܒܐ - ܫܒܬܐ to agree; to make
contract or agreement
(§ 258. VII). | ܫܒܬܐ a prefect; commis-
sioner; confidential
servant. |
| ܐܪܒܐ agreement, contract,
discount, pre-payment. | ܫܒܬܐ pl. The faithful;
orthodox in faith. |
| ܐܪܒܐ ܕܩܝܡܐ commander;
captain. | (ܫܒܬܐ : ܫܒܬܐ) ܫܒܬܐ to en-
compass; to besiege. |
| ܐܪܒܐ ܕܩܝܡܐ captain of the
guard. | ܫܒܬܐ ET ^h PA. denom. |
| ܐܪܒܐ f. usury; interest. | (ܫܒܬܐ) to trade; to
acquire; to make gain;
to gain. |
| ܐܪܒܐ ET ^h p. to be signed,
inscribed, to receive the
sign of the cross. | |

Exercise 46 A.

- 1 ܐܪܒܐ ܫܒܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ
- ܐܪܒܐ ܫܒܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ
- 2 ܐܪܒܐ ܫܒܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ
- 3 ܐܪܒܐ ܫܒܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ
- 4 ܐܪܒܐ ܫܒܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ
- 5 ܐܪܒܐ ܫܒܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ

[illegible]

38 (A. M.) ... 39 (A. M.) ... 40 (Aphr.) ... 41 (Aphr.) ... 42 (Aphr.) ... 43 (Aphr.) ... 44 (Aphr.) ...

begins in 311 of the Greek Era, which is also said to be the Era of Alexander the great of Macedon.

Exercise 46 B.

1. Moses fasted forty days. 2. Pray (thou m.) seven times a day. 3. He suffered and died and was buried and (He) rose on the third day as (He) willed. 4. Our Lord Jesus sent twelve physicians to the four quarters of the world (ܬܚܒܝܢܐ). 5. And seraphs of six wings are flying over Him (ܬܠܬܐܢܬܐܝܝܢ). 6. And by his fast of twenty one days he (Daniel) was heard (lit. had hearing) before his God. 7. And he stood against the ruler of Persia (for) twenty one days. 8. Now the fourth beast swallowed the third (one). 9. They will serve (ܐܡܢܝܢ) the king of Babylon (for) seventy years. 10. Let us clear our seed of (ܚܝܬܐ) thorns that it may give fruits a hundred fold. 11. Eleseus received doubly (in) the spirit of Elias. 12. Let them take a lamb one-year old. 13. All these covenants are not similar to one another. 14. And from Noe began (ܚܕܐ) the second world. 15. In six days did God make heaven and earth. 16. God rested on the seventh day. 17. For, I have five brothers. 18. He commanded Sarai to knead with her hand five measures of fine flour. 19. I am (m.) the first and I am the last. 20. He raised Noe instead of Adam the father of the second world. 21. What you have done to one of these my little brethren you have done to myself. 22. But the day is Sunday. 23. That girl was not even (ܕܠܬܐܝܢ) eighteen years old. 24. But Porphyry himself (ܚܕܐ) was not eighteen years old. 25. But after these one (m.) was wanting to complete the number of the twelve. 26. Hadrian the confessor was thrown to a lion on the fifth of March. 27. The day was the nineteenth of September. 28. I will make (pres.) thee the second in my kingdom. 29. The very monk remained with (ܐܡܢܝܢ) John (for) fifteen days. 30. Saint John entered (the

monastery) and lived therein (for) about six years. 31. Four days hence (ܦܠܓܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ) I will leave (pres.) the life of this world. 32. He gave him fifty pairs of dresses that they may serve (ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ) for the need (dat.). 33. Pull down (ܕܝܠܕܝܢܐ) this temple and in three days I shall raise (pres.) it up. 34. This temple was built in forty-six years and thou wilt raise (pres.) it up in three days! 35. It was (ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ) the sixth hour, (lit. six hours) and a woman from Samaria came to fill water. 36. They were (m.) hundred and thirty in number. 37. Praise (m. pl.) Him with harp and sing to Him with the psaltery of ten strings. 38. I will give you good reward, thirty, sixty and hundred fold. 39. The days, our years in them are seventy years or (ܕܝܠܕܝܢܐ) scarcely eighty years. 40. All the generations from Abraham to (ܕܝܠܕܝܢܐ) David (are) fourteen generations. 41. Sending (pf.) he killed all the male children of Bethlehem and of all its boundaries from two years old and below (ܕܝܠܕܝܢܐ). 42. And those of the eleventh hour came (m.) and received (ܕܝܠܕܝܢܐ) one dinar each. 43. Those who were exacting (ܕܝܠܕܝܢܐ) two coins each (ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ) of poll-tax (ܕܝܠܕܝܢܐ) approached Kēpha (ܕܝܠܕܝܢܐ). 44. He that had taken five talents and gained five others approached. 45. My Lord, Thou gavest me two talents, behold, I have gained two others on them. 46. Lo! my lord, half of my wealth (ܕܝܠܕܝܢܐ) I am giving to the poor (m. pl.) and all that I have seized (ܕܝܠܕܝܢܐ) I am returning seven fold. 47. On the tenth of the month of January that Peter had appeared in Caesaria. 48. And on the 25th of the month of July the conquest (ܕܝܠܕܝܢܐ) of this conqueror (ܕܝܠܕܝܢܐ) was completed (ܕܝܠܕܝܢܐ).

49. But saint ṣallīṭa departed (ܣܠܝܬܐ) on the twelfth of the month of September. 50. That word was preserved (for) one thousand seven hundred and ninety four years from that time (when) it was promised to Abraham until it came. 51. Every day one thousand labourers (ܦܪܝܬܝܐ) were working and twenty four donkeys were bringing stones. 52. On this day of today I have forty thousand dinars sealed and put in my treasury (ܕܢܝܢܐܪܝܐ). 53. For, the four-faced Cherubim (ܚܪܘܒܝܡ) and the six-winged Seraphim (ܫܪܦܝܡ) stand before Thee in circle and (with) pure voices and divine melodies (ܡܠܚܚܝܡ) they praise and shout and cry and say "Holy" (ܩܕܝܫܐ).

LESSON L.

Compound Nouns.

§ 259. The Semitic races, generally, do not make compound nouns. But the Syrians, who had frequent contact with the Greeks and the Persians, influenced by Greek and Persian, which abounded in compound words, introduced into their language a good number of compound nouns. The numerous compound nouns in Syriac may be divided into two large groups :-

A. Nouns composed of a substantive particle and a noun.

B. Nouns composed of a verbal noun and another noun.

In all compound-nouns the first member is put in the Construct state and the second member in the Definite or Absolute state.

A.

§ 260. The substantive particles which generally form the first member of compound nouns:-

1. **بَـ** (Cons. of **بَـ**) place; house. Ex. **بَـ** **بَـ** - birth day.

بَـ **بَـ** - forehead; **بَـ** **بَـ** - school, seminary.

(1) **بَـ** **بَـ** - lamentation; day of mourning.

بَـ **بَـ** - refectory.

2. **بَـ** (Cons. **بَـ**) husband; man; owner. Ex.

بَـ **بَـ** (2) enemy; **بَـ** **بَـ** (2) antagonist; adversary

بَـ **بَـ** - opponent; **بَـ** **بَـ** - having the same name.

بَـ **بَـ** - step-father; **بَـ** **بَـ** - counsellor;

secretary.

3. **بَـ** (Cons. of **بَـ**) - son. Ex. **بَـ** **بَـ** - member of a family; a noble man.

بَـ **بَـ** - a citizen. **بَـ** **بَـ** - a noble or free man.

بَـ **بَـ** or **بَـ** **بَـ** - a man. **بَـ** **بَـ** - secretary; [counsellor.

4. **بَـ** (Cons. of **بَـ**) - daughter. Ex. **بَـ** **بَـ** - a noble or free woman.

بَـ **بَـ** - pearl; **بَـ** **بَـ** - the beloved.

بَـ **بَـ** (3) - Israelites. **بَـ** **بَـ** (3) - Indian

بَـ **بَـ** (3) Pagans. [people or nation.

(1) See foot note (2) under Exercise 45 A. No. 33.

(2) See No. § 264 N. B. for the feminine gender: **بَـ** is used only in the compound form.

(3) Note that in such compounds **بَـ** denotes a nation of a country, a nation descending from a great ancestor or a set of people with some specialities in feature and nature.

5 . ܐܕܝܐ (Cons. of ܐܕܝܐ) – Lord. Ex. ܐܕܝܐ ܐܕܝܐ the hirer;
ܐܕܝܐ ܐܕܝܐ – master of the house. ܐܕܝܐ ܐܕܝܐ – rich man
(ܐܕܝܐ) ܐܕܝܐ ܐܕܝܐ – creditor; usurer.

6 . ܐܕܝܐ (ܐܕܝܐ) – Lady; Mistress. Ex. ܐܕܝܐ ܐܕܝܐ –
mammal.

ܐܕܝܐ ܐܕܝܐ – a noble lady. ܐܕܝܐ . . . ܐܕܝܐ ܐܕܝܐ – a
woman endowed with sense; rich in mental powers.

7 . ܕܐܝܐ (Cons. of ܕܐܝܐ) great; master. Ex. ܕܐܝܐ ܕܐܝܐ –
commander of the army.

ܐܕܝܐ ܕܐܝܐ (Rabbaita) steward; economus.

(ܕܐܝܐ) ܐܕܝܐ ܕܐܝܐ – High-priest. ܐܕܝܐ ܕܐܝܐ – High-
priest. ܐܕܝܐ ܕܐܝܐ – chief butler; cup-bearer. (Vide
note (2) Ex. 45. A. 33)

8 . ܕܐܝܐ (Cons. of ܕܐܝܐ) head. Ex. ܐܕܝܐ ܕܐܝܐ – New moon.
(beginning of the month);

ܐܕܝܐ ܕܐܝܐ – High-priest; bishop.

9 . ܐܕܝܐ (Cons. of ܐܕܝܐ) heaven; height. Ex. ܐܕܝܐ ܐܕܝܐ –
roof. ܐܕܝܐ ܐܕܝܐ – palate.

§ 261. There are a few isolated compound
nouns such as:—

ܐܕܝܐ ܐܕܝܐ – a pigmy; a dwarf. (from ܐܕܝܐ – a cubit &
ܐܕܝܐ a span.) [ivory.

ܐܕܝܐ ܐܕܝܐ – a curtain. ܐܕܝܐ ܐܕܝܐ (1) tusk of elephant;

ܐܕܝܐ ܐܕܝܐ – Chyrograph; signature.

ܚܝܘܬܐ - a centaur.

ܚܝܘܬܐ - grey colour. ܚܝܘܬܐ - goat-stag.

ܚܝܘܬܐ - gossip. ܚܝܘܬܐ - answer.

ܚܝܘܬܐ (a) - foundation (from ܚܝܘܬܐ bottom & ܚܝܘܬܐ wall)

Note. 1. Several names of places are compound nouns. Ex.

ܚܝܘܬܐ - Bethlahya. ܚܝܘܬܐ - Bethlehem.

ܚܝܘܬܐ - Mesopotamia. ܚܝܘܬܐ - Capharnahm.

ܚܝܘܬܐ - Caphars'ima. ܚܝܘܬܐ - Telkepha.

ܚܝܘܬܐ - Telmahrē. etc.

2. Note that in a few compound nouns the second member is in the plural. Ex. ܚܝܘܬܐ - ܚܝܘܬܐ etc. and in a few others the first member is in the plural. Ex. ܚܝܘܬܐ.

§ 262. An abstract form is derived from many of the different forms of compound nouns given above by adding the termination ܚܝܘܬܐ to the second member.

Ex. ܚܝܘܬܐ - enmity; ܚܝܘܬܐ - stewardship.

ܚܝܘܬܐ - Supreme pontificate; ܚܝܘܬܐ - High-priesthood.

Note. 1. There are rare instances like:—

ܚܝܘܬܐ (1) ܚܝܘܬܐ (2) - Supreme pontificate;

ܚܝܘܬܐ, ܚܝܘܬܐ (3) - High-priesthood;

ܚܝܘܬܐ, ܚܝܘܬܐ - stewardship. etc.

(a) ܚܝܘܬܐ?

(1) Narsai Vol. II p. 23. Mingana.

(2) Bar Heb. Chronicon. Vol. II. p. 4. (3) Luke III. 2.

2. The termination **فَعُولٌ** should not be added to such compound nouns, whose two members taken separately or taken together as a whole denote a sense of action or state as **فَعُولٌ** **جَابِبٌ** - reply; answer, **فَعُولٌ** **رَحْمَةٌ** - providence. etc.

B.

§ 263. Compound nouns whose first member is a verbal noun:-

i. Noun Agent of Simple verbs (§ 101 ff.) as the first member. Ex. **فَعُولٌ** **شَيْطَانٌ** - devil; calumniator.

فَعُولٌ **شَمْسِيٌّ** - sun-flower; **فَعُولٌ** **مَلِكِيٌّ** - king-fisher.

Note. The forms II **فَعُولٌ** and III **فَعُولٌ** of Noun Agent do not generally make compound nouns.

Exception: **فَعُولٌ** **بَاغِيٌّ** - begetter and **فَعُولٌ** **نَذِيرٌ** - preacher; herald. form compound nouns, as, **فَعُولٌ** **بَاغِيٌّ** - begetter of life; **فَعُولٌ** **نَذِيرٌ** - herald of the spirit or spiritual preacher.

ii. Noun Agent of Derivative verbs as the first member. (cfr. § 183; § 240 XXIII) Ex.

فَعُولٌ **مُهْلِكٌ** - destroyers of vineyards or vine destroyers. (for **فَعُولٌ** **مُهْلِكٌ**).

فَعُولٌ **كَاذِبٌ** - liars. (for **فَعُولٌ** **كَاذِبٌ**).

فَعُولٌ **مُتَكَلِّمٌ** - a babbler; parrot (for **فَعُولٌ** **مُتَكَلِّمٌ**) etc.

iii. Noun Passive of Simple verbs as the first member (cfr. § 105 ff.).

فَعُولٌ **عَظِيمٌ** - Long in stature; **فَعُولٌ** **ذَوِيلٌ** - humble of spirit.

فَعُولٌ **مُتَكَلِّمٌ** - mouthful; **فَعُولٌ** **مُتَكَلِّمٌ** - a moment.

Note. **مُتَكَلِّمٌ** is put before nouns denoting time to express

shortness there of. Ex. ܡܠܟܐ ܕܝܠܐ - a small hour. ܡܠܟܐ ܕܝܠܐ - a short time.

iv. Noun Passive of Derivative verbs as the first member. (cfr. § 184). Ex.

ܡܠܟܐ ܕܝܠܐ - End of the year; ܡܠܟܐ ܕܝܠܐ - virtual (scarcely enough to live).

Note. Noun Passive formed from passive verbs (§ 185) does not stand as the first member in the formation of compound nouns (but see § 240. XXIII).

v. Noun of Action (cfr. § 107 ff.; § 186) as the first member. Ex.

ܡܠܟܐ ܕܝܠܐ - care; providence; ܡܠܟܐ ܕܝܠܐ - Thanks-giving. ܡܠܟܐ ܕܝܠܐ - help. etc.

Note. Noun of Action in ܡܠܟܐ does not form the first half of compound nouns.

vi. In some combinations with participial nouns as the first member a preposition (appropriate to the verb) is prefixed to the second member (§ 240. XXII).

Ex. ܡܠܟܐ ܕܝܠܐ - Excuse; introduction. ܡܠܟܐ ܕܝܠܐ - consolation.

ܡܠܟܐ ܕܝܠܐ - hypocrisy; flattery; personal regard; regard of person.

ܡܠܟܐ ܕܝܠܐ - punishment; ܡܠܟܐ ܕܝܠܐ - opinion; determination.

vii. Some participial nouns occur only as the first member of compound nouns, which denote, generally, place or time. Ex.

ܡܠܟܐ ܕܝܠܐ - a moment; ܡܠܟܐ ܕܝܠܐ - magic.

ܡܠܟܐ ܕܝܠܐ - confidence; ܡܠܟܐ ܕܝܠܐ - The eye-distant place.

ܡܠܟܐ ܕܝܠܐ - the cock-crow. ܡܠܟܐ ܕܝܠܐ - A stone-throw distance.

سَاعَةً وَنِصْفًا - a distance of one hour walk.

Gender of Compound Nouns.

§ 264. i. The gender is generally determined by the first member, when the two members of the compound nouns are of different genders. Ex. مُدَنِيٌّ m. citizen (مَدَنِيٌّ m.) نَجْدَةٌ f. voice; sound (نَجْدَةٌ f.).

ii. But in some instances, especially, when the compound noun denotes an inanimate being, the second member determines the gender. Ex.

مَسْبُوحَةٌ f. refectory (سَبَّاحَةٌ f. Sabbath).

نَهْشَةٌ m. midday. (نَهْشَةٌ m. day.)

مَسْبُوحَةٌ f. chapel; oratory. (سَبَّاحَةٌ f. prayer).

مَسْبُوحَةٌ m. curtain (سَبَّاحَةٌ m. door).

iii. In the compound nouns whose first member is a participial noun (Agent or Passive m.) a feminine gender may be formed by means of its feminine form (Cons. st.). Ex.

مُسَبِّحَةٌ m. مُسَبِّحَةٌ f. - calumniator.

مُسَبِّحَةٌ m. مُسَبِّحَةٌ f. - humble (of spirit).

مُسَبِّحَةٌ m. مُسَبِّحَةٌ f. - liar. &c. &c.

Note. The indissoluble compound nouns مُسَبِّحَةٌ - enemy. مُسَبِّحَةٌ - adversary strangely form their feminine as مُسَبِّحَةٌ & مُسَبِّحَةٌ - repectively (cfr. § 260 2).

Plural Number of Compound Nouns.

§ 265. As to the formation of the plural number compound nouns may be grouped into two categories:

A. Compound nouns having a substantive particle as the first member.

B. Compound nouns having a verbal noun as the first member.

A. i. The compound nouns formed of the substantive particles, בֶּן , בֶּת , בֶּן־ , בֶּת־ , בֶּן־ , בֶּת־ , generally form their plural by pluralising both the members, the first, of course, in the Construct state. Ex.

בְּנֵי־כֹהֲנִים pl. בְּנֵי־כֹהֲנִים - men; בְּנֵי־כֹהֲנִים - בְּנֵי־כֹהֲנִים - High-priests.

בְּנֵי־קוֹל pl. בְּנֵי־קוֹל - voices; sounds.

בְּנֵי־לֶשֶׁת pl. בְּנֵי־לֶשֶׁת - palates. etc.

Exception: בְּנֵי־לֵצָן - lunatic: a demon of lunacy; pl. בְּנֵי־לֵצָן .

Note. בֶּן and בֶּת ⁽¹⁾ alone are pluralised when they are compounded with nouns (common or proper) denoting town, city, place, country, person, family. etc. Ex.

בְּנֵי־בֵית pl. בְּנֵי־בֵית - members of a family.

בְּנֵי־עָר pl. בְּנֵי־עָר - citizens.

ii. If the first member of a compound noun be בֶּת־ , only the second member is pluralised. Ex.

בְּתֵי־חֵן - schools; בְּתֵי־יָמִים - birth-days. (260. 1).

iii. In the compound nouns whose first member is בֶּן־ the second member is not pluralised. Ex.

בְּנֵי־חֵן - adversaries; antagonists. בְּנֵי־חֵן -

(1) The compound nouns should not be confounded with the genitive constructions using the Construct state, where only the governing noun (in the Construct state) is pluralised, as.

בְּתֵי־מַלְכָּה - king's daughter; בְּתֵי־מַלְכֵי - king's daughters

בְּתֵי־מַלְכֵי - daughters of kings. etc.

opponents. ܐܕܒܝܬܐ ܕܥܝܠܐ - counsellors.

Exception: (ܐܕܒܝܬܐ ܕܥܝܠܐ) ܐܕܒܝܬܐ ܕܥܝܠܐ - enemies.

iv. In other compound nouns (§ 261) and in the abstract forms of compound nouns in ܐܕܒܝܬܐ (§ 262) the second member only takes the plural form. Ex.

(ܐܕܒܝܬܐ ܕܥܝܠܐ) pl. ܐܕܒܝܬܐ ܕܥܝܠܐ - foundations.

(ܐܕܒܝܬܐ ܕܥܝܠܐ) ܐܕܒܝܬܐ ܕܥܝܠܐ - gossips.

(ܐܕܒܝܬܐ ܕܥܝܠܐ) ܐܕܒܝܬܐ ܕܥܝܠܐ - supreme-pontificates.

B. i. If the first member of a compound noun be a participial noun that only is pluralised (Const. st.) Ex.

(ܐܕܒܝܬܐ ܕܥܝܠܐ) ܐܕܒܝܬܐ ܕܥܝܠܐ - calumniators.

(ܐܕܒܝܬܐ ܕܥܝܠܐ) ܐܕܒܝܬܐ ܕܥܝܠܐ - preachers of peace.

(ܐܕܒܝܬܐ ܕܥܝܠܐ) ܐܕܒܝܬܐ ܕܥܝܠܐ - Excuses.

ii. If the first member of the compound noun be a Noun of Action the second member only is pluralised. Ex.

ܐܕܒܝܬܐ ܕܥܝܠܐ or ܐܕܒܝܬܐ ܕܥܝܠܐ - Imposition of hands.

pl. ܐܕܒܝܬܐ ܕܥܝܠܐ or ܐܕܒܝܬܐ ܕܥܝܠܐ - Impositions of hands.

ܐܕܒܝܬܐ ܕܥܝܠܐ - Thanksgiving. pl. ܐܕܒܝܬܐ ܕܥܝܠܐ ;

ܐܕܒܝܬܐ ܕܥܝܠܐ - sentence (of a juge). pl. ܐܕܒܝܬܐ ܕܥܝܠܐ .

§ 266. **Syntax I.** In a sentence or clause, whose subject is not expressed a transitive verb may sometimes be put in mas. 3. pl. instead of a passive construction with the given object in the nominative case. (cfr. § 119. I). Ex.

$\text{ܐܕܒܝܬܐ ܕܥܝܠܐ ܐܕܒܝܬܐ ܕܥܝܠܐ}$ - Virgins, her companions, will be brought after her.

ሰላም ላይ ማይታይ - there, bribe shall not be accepted.

II. . . . ሰላም - "some", has a singular form and plural sense. Its predicate, therefore, may be singular or plural. Ex. ሰላም ሰላም - some sin. ሰላም ሰላም - some say.

Vocabulary.

| | |
|--|---|
| ሰላም m. chief; prince. | ሰላም prison. |
| ሰላም bloody. | ሰላም custom-house. |
| ሰላም m. a messenger
who rides post. | ሰላም abode. |
| ሰላም external. | ሰላም banqueting- |
| ሰላም A companion;
a fellow-traveller. | ሰላም abode. [hall. |
| ሰላም yoke-fellow; hus-
band, fellow-being. | ሰላም sepulchre. |
| ሰላም yoke-fellow; wife | ሰላም moth; white-ant. |
| ሰላም a lay man. | ሰላም offsprings of
horses. |
| ሰላም on the same day;
lasting only one day;
immediately, pl. born
on the same day. | ሰላም a manly or bold
woman. |
| ሰላም (ሰላም) ሰላም counsel-
lor; secretary. | ሰላም PA. to stir up,
induce. |
| ሰላም (ሰላም) ሰላም sharer of
secrets; secretary;
counsellor. | ሰላም m. demoniac. |
| ሰላም immediately. | ሰላም f. corner. |
| ሰላም prison. | ሰላም buyer. |
| | ሰላም f. resurrection. |
| | ሰላም prudent; wise
of heart. |
| | ሰላም lacking in heart;
fool; imprudent. |

- ܐܝܬܐ ܕܝܬܐ } thoughtless;
 ܐܝܬܐ ܕܝܬܐ } fool; sense-
 ܐܝܬܐ ܕܝܬܐ } less; mad.
 ܐܝܬܐ ܕܝܬܐ beggar.
 ܐܝܬܐ ܕܝܬܐ angry.
 ܐܝܬܐ ܕܝܬܐ fame; news; report;
 ܐܝܬܐ ܕܝܬܐ tidings.
 ܐܝܬܐ ܕܝܬܐ inhabitants of
 ܐܝܬܐ ܕܝܬܐ the earth or land.
 ܐܝܬܐ ܕܝܬܐ AP^h. to lay snares;
 ܐܝܬܐ ܕܝܬܐ to set an ambush.
 ܐܝܬܐ ܕܝܬܐ garden; vine; vine-
 ܐܝܬܐ ܕܝܬܐ yard.
 ܐܝܬܐ ܕܝܬܐ ܐܝܬܐ ܕܝܬܐ flower-
 ܐܝܬܐ ܕܝܬܐ garden.
 ܐܝܬܐ ܕܝܬܐ ܐܝܬܐ ܕܝܬܐ sticks-gatherer;
 ܐܝܬܐ ܕܝܬܐ he that gathers sticks
 ܐܝܬܐ ܕܝܬܐ or woods.
 ܐܝܬܐ ܕܝܬܐ ܐܝܬܐ ܕܝܬܐ keeping or
 ܐܝܬܐ ܕܝܬܐ holding wrath.
 ܐܝܬܐ ܕܝܬܐ ܐܝܬܐ ܕܝܬܐ calumny.
 ܐܝܬܐ ܕܝܬܐ ܐܝܬܐ ܕܝܬܐ He that
 ܐܝܬܐ ܕܝܬܐ cures without any thing.
 ܐܝܬܐ ܕܝܬܐ ܐܝܬܐ ܕܝܬܐ vine des-
 ܐܝܬܐ ܕܝܬܐ troyer.
 ܐܝܬܐ ܕܝܬܐ ܐܝܬܐ ܕܝܬܐ humble of
 ܐܝܬܐ ܕܝܬܐ eyes; modest.
 ܐܝܬܐ ܕܝܬܐ ܐܝܬܐ ܕܝܬܐ bread-seller.
 ܐܝܬܐ ܕܝܬܐ ܐܝܬܐ ܕܝܬܐ water carrier;
 ܐܝܬܐ ܕܝܬܐ he that draws (fills)
 ܐܝܬܐ ܕܝܬܐ water.
 ܐܝܬܐ ܕܝܬܐ handful.
 ܐܝܬܐ ܕܝܬܐ handful.
 ܐܝܬܐ ܕܝܬܐ paralytic.
 ܐܝܬܐ ܕܝܬܐ patient;
 ܐܝܬܐ ܕܝܬܐ longanimous.
 ܐܝܬܐ ܕܝܬܐ snout; nostril; nose.
 ܐܝܬܐ ܕܝܬܐ deceitful man.
 ܐܝܬܐ ܕܝܬܐ law-giver.
 ܐܝܬܐ ܕܝܬܐ sense; prudence.
 ܐܝܬܐ ܕܝܬܐ (ܐܝܬܐ ܕܝܬܐ) flower,
 ܐܝܬܐ ܕܝܬܐ esp. vine flower.
 ܐܝܬܐ ܕܝܬܐ f. sense-less;
 ܐܝܬܐ ܕܝܬܐ foolish.
 ܐܝܬܐ ܕܝܬܐ before; not yet.
 ܐܝܬܐ ܕܝܬܐ : ܐܝܬܐ ܕܝܬܐ wicked;
 ܐܝܬܐ ܕܝܬܐ evil doer.
 ܐܝܬܐ ܕܝܬܐ entirely.
 ܐܝܬܐ ܕܝܬܐ evil-hearted.
 ܐܝܬܐ ܕܝܬܐ m. mighty in
 ܐܝܬܐ ܕܝܬܐ strength or power.
 ܐܝܬܐ ܕܝܬܐ m. cheek; side; a
 ܐܝܬܐ ܕܝܬܐ buffet.
 ܐܝܬܐ ܕܝܬܐ pr. n. Pharaos, (a
 ܐܝܬܐ ܕܝܬܐ title of the kings of
 ܐܝܬܐ ܕܝܬܐ ancient Egypt).
 ܐܝܬܐ ܕܝܬܐ ear-ring; nose-ring.
 ܐܝܬܐ ܕܝܬܐ : ܐܝܬܐ ܕܝܬܐ m. chief
 ܐܝܬܐ ܕܝܬܐ butler.
 ܐܝܬܐ ܕܝܬܐ m. chief baker.

꠫ꠦ꠴ꠦ꠴ m. runner.

222 m. fox.

بزدلی f. childishness,
silliness, infancy; folly.

ᐅᐅᐅᐅᐅ Explanation;
interpretation.

act of pleasing;
cringing

ܬܠܝܬܐ torment; anguish;
severe pain.

𐤔𐤁𐤕 f. fetter; chain.

𐎠𐎢𐎡𐎹 to be dazled,
amazed.

٢٤٢ to be rent, burst
asunder.

Exercise 47 A.

1 - دیکھو کہ یہ کون سا ملک ہے۔ 2 - یہ کون سا ملک ہے۔

[illegible][illegible][illegible][illegible][illegible][illegible][illegible]

$\Delta \times \Delta$ $\Delta \times \Delta = 0$ $\Delta \times \Delta = 0$. 9 . $\Delta \times \Delta$ $\Delta \times \Delta$ $\Delta \times \Delta$ $\Delta \times \Delta$

١٠ في سنة منية لجلالته

۱۱. فخرت علی خورشید و خورشید

ဒဲ-သံဝေ = ဒဲသံဝေ၊ သံဝေ နှစ်ခုလုံးပါ အညွှန်းတမ်းကို ရေးသားပြီးနောက်

ሐዘን ሕይወት ሲገልጽ ሕይወት 12 . (Luke. III. 2.)

מִשְׁכָּנֵי אֱלֹהִים וְעַתָּה מִשְׁכָּן יְהוָה

[illegible]

13 (Gen. 40. 20-2) . ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 (Acts.) . ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 14 ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 15 (Acts.) . ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 16 (I. Peter. 2. 1) . ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 17 (Math. 4. 24.) ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 18 (Math. 17. 14.) ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 19 (Rom. 11. 34.) ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 (cfr. § 47. VI; Gen III. 15) ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 20 ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 21 (Luke, 23. 14.) ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 (Ps. 18. 8) ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 22 ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን
 23 (Job. 9. 4.) ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን ለዚህ ምልክት ምሳሌ ሲሆን

24 25 26 27 28 29 30 31 32 33 34 35 36
 (Nehem. 13. 20) 24 25 26 (Esther. 8. 10.) 27 (Job. 13. 4.) 28 (Prov. 1. 39.) 29 (Prov. 11. 12.) (Prov. 11. 22.) 30 31 (Prov. 12. 4.) (Prov. 15. 8.) 32 33 (Prov. 16. 19.) 34 (Canticle. 2. 15.) (Wisdom. 8. 4) 35 36 (Thom. Edessa.)

37 (Aphr.) 38 (Act. Mar.) 39 (Act. Mar.) 40 (Aphr.) 41 (Ibid.) 42 (Ibid.) 43 (Ibid.) 44 (Ibid.) 45 (Act. Mar.)

(Anaph. II. D. Apos.)

Exercise 47 B.

1. He ordered a severe (ܐܝܬܝܬܐ) punishment upon them. 2. Micha (ܡܚܝܐ) was persecuted and cast into prison. 3. There were two debtors (ܕܒܬܝܢܐ) to one creditor. 4. All the citizens saw what he did. 5. Humi-

lity is the abode of justice. 6. They have no remuner-
 ator (مُجْزٍ فِيْ دَعْوَةٍ). 7. Let him be away from detraction.
 8. In Thy judgment there is no regard-of-person,
 (Our) Lord. 9. Because of my enemies make straight
 Thy way before me. 10. Raise to them a law-giver
 that the gentiles may know that they are men. 11. Our
 God is our strong refuge. 12. Hear this (f.) all the
 peoples, and hearken ye, all the inhabitants of the earth.
 13. The fools and the senseless (m. pl.) shall perish
 (pres.) together and they will leave (pres.) their posses-
 sion to others. 14. Let their abode be a desolation.
 15. He will destroy all the evil-doers from the city of
 the Lord. 16. Be Thou an abode that I may enter it
 always. 17. A foolish man is heartless and a prudent
 man walks rightly. 18. The wise of heart knows the
 sense and he whose lips are sweet increases knowledge.
 19. But Thou, God! bring them – the bloody and
 deceitful men – down to the pit of destruction. 20. The
 Lord will be a refuge for the poor (m. pl.) and their
 helper in the time of tribulation (مُجِيبٌ فِيْ تَرْبِيعٍ). 21. The
 usurer (مُجْزٍ فِيْ مَهْمَةٍ) will stand against all that you have.
 22. Place-of-flight has failed me (مُجْزٍ فِيْ مَهْمَةٍ) and there
 is no avenger for my soul. 23. Bring my soul out
 from the prison that I may praise Thy name. 24. But
 a woman who-hates-truth is the seat of insult. 25. The
 fool immediately lets his anger know. 26. He that
 curses his friend is a fool. 27. He gathered all the
 high-priests and the scribes of the people. 28. He saw
 a man sitting in the custom-house. 29. The banqueting-
 hall was filled with guests (مُجْزٍ فِيْ مَهْمَةٍ). 30. A handful
 of dust was lost in many waters. 31. Then Jesus was
 led by the Holy Spirit to the desert to be tempted by
 the devil. 32. When thou dost pray don't be as hypo-
 crites who love to stand in congregations and in corners
 of streets to pray so that they may be seen by (أَنْ) men.
 33. But John, when he heard in prison (about) the
 works of Christ, sent (word) through his disciples. 34. My

strength has become dry as the earthen-ware of a potter and my tongue has clung (ܐܬܠܝܬ) to my palate, and thou hast cast me (ܐܬܬܬܝܬ) on the dust of death. 35. What ever you will that men should do to you (m. pl.) so you also do to them; for this (m.) is the law and the prophets. 36. When my enemies shall turn to their back they will stumble (ܐܬܬܬܝܬ) and perish before Thee. 37. The beast, because of its silliness kills its yoke-fellow (mate) and eats of (ܐܬܬܝܬ) its flesh. 38. And immediately at his first entering that judge told him "Thou shalt sacrifice to the gods". 39. Thou shalt not lay iniquitous snares (ܐܬܬܝܬ) in the hermitage (ܐܬܬܝܬ) of the just (man) nor shalt thou spoil his abode. 40. There was a worldly (ܐܬܬܝܬ) man and he desired (ܐܬܬܝܬ) to become a monk. 41. The stewards left away charity and peace and love and all the treasure entirely (lit. with its end).

LESSON LI.

PARTICLES - ܐܬܬܝܬ

Particles are of four kinds:- A) Adverb- ܐܬܬܝܬ; B) Preposition- ܐܬܬܝܬ; C) Interjection- ܐܬܬܝܬ; D) Conjunction- ܐܬܬܝܬ. Particles have no gender number or state⁽¹⁾; they admit the prefixes ܐܬܬܝܬ, which are also called prefix propositions.

(1) ܐܬܬܝܬ - is an exceptional usage.

A. Adverb - اذا

Formation of Adverbs.

§ 267. Adverbs are formed from adjectives, nouns and verbs by adding the termination اذا; but اذا is not directly added to nouns and verbs; it is added to adjectives formed of them.

i. Adverbs are formed from regular adjectives by adding the termination اذا to the masculine singular.

Ex. اذا - just, اذا - justly.
اذا - good, اذا - well.

ii. In the formation of adverbs from relative adjectives terminating in اذا the final ا is elided before the termination اذا. Ex.

اذا - common. اذا - commonly.
اذا - human, اذا - humanly.

iii. Substantives assume the form of relative adjectives terminating in اذا before the adverbial termination اذا is added to them and ا is elided as in ii above. Ex.

اذا f. - stone; اذا - stony; اذا - stonily.

اذا m. - person; اذا - personal; اذا - per-
اذا [sonally.

اذا f. - universe; اذا - universal; اذا -
اذا universally.

اذا - father; اذا - paternal (§ 226 A. 2) اذا -
اذا paternally.

اذا - name; اذا - nominal; اذا - nominally.
 etc.

iv. To form adverbs from verbs the adverbial termination **آ** is added to the participial adjectives m. s. Emphatic form. Ex.

طَـطَـرَ - **طَـطَـرَـتَـا** - pure; **طَـطَـرَـتَـا** - purely.

سَـوَّـمَـا - **سَـوَّـمَـا** - straight; right; **سَـوَّـمَـا** - rightly.

رَـحِـمَـا - **رَـحِـمَـا** - merciful; **رَـحِـمَـا** - mercifully.

فَـهَـمَـا - **فَـهَـمَـا** - comprehensible; **فَـهَـمَـا** - comprehensibly. etc.

N. B.— Recapitulate what has been said previously about other forms of adverbs derived from nouns (§ 141; § 240. IX), adjectives (§ 240 XVII) and numerals (§ 252- 10; § 253- 6).

§ 268. There are many adverbial particles not formed in any of the ways said above. Those of more frequent occurrence are given in the following lists. All the adverbs (either formed with the termination **آ** or otherwise) may be grouped into the following classes:—

I. Adverbs of time:—

أَخِيرَ lastly; finally.

(§ 240. XVII)

(ب) **أَمَّا** when.

أَمَّا whenever.

أَمَّا often; now
and then; from time to time

أَمَّا always.

أَمَّا yesterday.

أَمَّا last year.

(1) **أَمَّا** In the beginning.

(2) **أَمَّا** Immediately.

(3) **أَمَّا** Immediately;
on the same day.

(1) **أَمَّا** prefixed to **أَمَّا** : W. S. **أَمَّا**.

(2) Compound of **أَمَّا** and **أَمَّا**, used only with the pro. suffix **أَمَّا**.

- (1) $\text{once upon a time; sometime.}$ beyond; thence-
 formerly. $\text{forth; long since.}$
 often; frequently hence-forward.
 now and then; or sometimes.
 $\text{occasionally; some-}$ soon.
 times; at times. swiftly; quickly.
(2) always. day and night.
 soon; shortly. first; formerly;
(3) after- before.
 $\text{wards; after a long time.}$ from the
 after; after- $\text{beginning; formerly.}$
 wards. when.
 soon. next year.
 then. $\text{day before yester-}$
 then (used only [day.
 $\text{after past tense).}$ at once.
 now. $\text{from this time; hence}$
 today. forth.
(4) while.

(1) $\text{ prefixed to Abs. st. of } \text{now.}$

(2) Comp. of $\text{ and } \text{ with the prep. } \text{.}$

(3) Comp. of $\text{ and } \text{. Also adverbially used are:--}$
 $\text{ - often; how often; } \text{ - first; formerly; } \text{ -}$
 $\text{many times; some times; } \text{ or } \text{ -}$
 each time.

(4) Shows also the state of being. (5) formed of $\text{ and } \text{.}$

(6) ie., $\text{ } \text{; also } \text{ = } \text{.}$

من هذا الوقت من هذا الوقت
forward.

(1) من قبل : من قبل already.

(2) من هنا فصاعداً
already.

من قبل : من قبل
the beginning.

(3) من قبل : من قبل
lastingly.

(4) من قبل : من قبل
afore time.

من قبل : من قبل
never; at no time.

(5) من قبل while.

من قبل not yet.

(6) من قبل yet.

(7) من قبل till now.

من قبل : من قبل while; for a time.

من قبل till.

من قبل : من قبل till when;
how long?

من قبل : من قبل nearly; almost;
but a little.

من قبل (د) recently;
lately; firstly.

Note. من قبل prefers to be followed by a verb in the Imperfect even when the principal verb is in the Perfect tense.

II. Adverbs of place :—

من قبل where?

(8) من قبل whence?

من قبل : من قبل (place) where.

من قبل : من قبل here.

من قبل : من قبل there.

(9) من قبل every where.

من قبل thither.

من قبل (من) outside.

(10) من قبل (من) inside:

within.

(1) ie: من قبل - د soft. (2) formed of من قبل and من قبل.

(3) Takes pron. suffixes group B. (§ 39). (4) ie: من قبل.

(5) used as preposition meaning, "till"; as conjunction, meaning

"while". (6) W. S. من قبل. (7) W. S. من قبل = من قبل +

من قبل or من قبل. (8) ie: من قبل. (9) Abs. st. of من قبل -

compounded with من قبل. (10) من قبل - preposition.

| | | | |
|----------------------|------------------------|----------------------|---------------------------|
| هَـ هِـ | hither. | هَـ هِـ هُـ هِـ | hither and thither. |
| هَـ هِـ | whither. | هَـ هِـ | far from. |
| هَـ هِـ | rightward. | ² هَـ هِـ | downward. |
| هَـ هِـ | backward. | هَـ هِـ | from below. |
| هَـ هِـ | leftward. | هَـ هِـ هُـ هِـ | from there to this place. |
| ¹ هَـ هِـ | above; upward. | ³ هَـ هِـ | hence; from this place. |
| هَـ هِـ | forward. | هَـ هِـ هُـ هِـ | on either side. |
| هَـ هِـ هُـ هِـ | hither and thither. | | |
| هَـ هِـ | afar; far off; beyond. | | |

III. Adverbs of comparison or manner :—

هَـ هِـ, ⁴ هَـ هِـ, ⁵ هَـ هِـ, ⁶ هَـ هِـ, هَـ هِـ, هَـ هِـ, هَـ هِـ, هَـ هِـ — as (require ? before a verb, or noun with prep. هَـ هِـ) هَـ هِـ — هَـ هِـ so.

IV. Adverbs of doubt :—

هَـ هِـ : هَـ هِـ : هَـ هِـ : هَـ هِـ — perhaps. (used as interrogatives to express fear, doubt, hope).

هَـ هِـ ⁷ — as if; although.

Note. هَـ هِـ : هَـ هِـ : هَـ هِـ — are put before the Imperfect to express prohibition. Ex. هَـ هِـ هَـ هِـ — see that you don't say (it) to any body.

1 Prep. هَـ هِـ. 2 prep. هَـ هِـ. 3 هَـ هِـ. 4 هَـ هِـ. 5 هَـ هِـ. 6 هَـ هِـ. 7 also as a particle of affirmation, emphasis, derision (see VII below).

כַּחֲמַתְּ - how much? עַתָּה מִי - now who? עַתָּה מֵי - now where? מַה עֵצְךָ - what sort? etc. (§ 271 VIII. note 2).

VII. Adverbs of Explanation:—

כֵּן לֵאמֹר that is to say. כֵּן לֵאמֹר forsooth; to wit;
 בְּמִלָּה in one word. namely.
 כֵּן לֵאמֹר that is to say; (1) מֵכַּחַץ : מֵכַחַץ rather;
 indeed. the rather; more.
 כֵּן לֵאמֹר forsooth; for (2) מֵכַחַץ : מֵכַחַץ especially;
 example; indeed; chiefly.
 therefore. כֵּן לֵאמֹר forsooth; indeed;
 again; for.

Note. The Hebrew particle כֵּן is not found in the New or Old Testament books. כֵּן serves for inverted commas to mark a quotation or oblique oration. It never stands as the first word of a sentence. Ex. לֵאמֹר כֵּן לֵאמֹר לַיהוָה. Forsooth, God saith to the sinner. וַיִּתֵּן עֹצְמוֹ לְיָדָיו וַיִּתֵּן עֹצְמוֹ לְיָדָיו. He gave himself out to be the elder son of Chosroe.

VIII. Adverbs of quantity:—

מְאֵד very; much; greatly. עוֹד מְאֵד still more;
 מְאֵד מְאֵד very much; very especially.
 greatly; exceedingly. מְאֵד מְאֵד } more or less;
 מְאֵד מְאֵד } about.
 מְאֵד מְאֵד very; much more; too much. מְאֵד מְאֵד more or less.
 מְאֵד מְאֵד } most
 מְאֵד מְאֵד } exceed-
 מְאֵד מְאֵד } ingly.
 מְאֵד מְאֵד } more than.
 מְאֵד מְאֵד } (§ 242 note
 iii).
 מְאֵד מְאֵד utterly;
 entirely; altogether.
 מְאֵד מְאֵד much.

W. S. (1) מְאֵד : מְאֵד. (2) מְאֵד מְאֵד.

| | |
|-------------------------------|-----------------------------------|
| عموماً generally. | قليل جداً a very little |
| قليل little | while. |
| شبهاً almost; partly. | بإيجاز briefly; |
| قليل جداً very little; | shortly. |
| قليل قليلاً little by little. | بإيجاز قليلاً بقليل more or less. |
| بعدهً soon after; a | كثيراً much; abundantly. |
| قليل after. | كثيراً جداً much more. |
| حسباً well nigh; | كثيراً جداً this long time. |
| شبهاً almost. | بقليل hardly; scarcely. |
| قبلهً a little before. | |

IX. Adverbs of quality (mostly derived from adjectives) :—

| | |
|--------------------|-------------------------------|
| حسباً well. | (1) عفوياً rashly; in vain; |
| حسباً justly. etc. | at random. |
| | بلا عوض gratuitously; gratis. |

X. Adverbs of affirmation :—

- (2) نعم yes; yea; so it be; indeed; also; even; even indeed.
- (3) حقاً verily; truly. Amen; so be it (at the end of a sentence).
- لا no; not. (4) لا (لا) no; not; is not?
- حقاً - truly; verily,

B. Preposition- في

§ 269. Prepositions of frequent occurrence are given in the following lists :—

i. a) Prepositions which admit pronominal suffixes—group A. (§ 42); group B. (§ 46 A).

W. S. (1) لي. (2) لك. (3) له. (4) لهما.

b) The case-forming prepositions- **بِ** - prefixed to nouns (§ 25, 26) and pronouns (§ 29).

ii. Prepositions which do not admit pronominal suffixes.

بَيْنَ between.

حَتَّى : **حَتَّى** till; until.

فِي before; in the presence of.

تَحْتَ } under.
(لِ)
تَحْتِ

iii. The following prepositions govern a noun or a pronoun with the medium of **مِنْ**.

خَارِجًا (مِنْ) outside; besides

دَاخِلًا (مِنْ) within.

أَعْلَى (مِنْ) above; over.

أَسْفَلَ (مِنْ) below; under.

عِوَضًا (مِنْ) except; besides.

بِغَيْرِ without;

[besides.

Note. 1. **حَتَّى** never governs a personal pronoun. It requires to have the preposition **لِ** prefixed to the word it governs. Ex. **حَتَّى** **لِ** **الْعَاقِبَةِ** - till the end. **حَتَّى** **لِ** **هَـ** - as far as here. etc. It requires **فِي** before a verbal form except Infinitive. Ex. **حَتَّى** **فِي** **يَأْتِي** - until he comes. **حَتَّى** **فِي** **جَاءَ** - until he came.

2. The preposition **مِنْ** may sometimes be put before other prepositions like **أَعْلَى**, **أَسْفَلَ**, **بِغَيْرِ**, **عِوَضًا** and especially, before **خَارِجًا**, **دَاخِلًا**, **أَعْلَى**, **أَسْفَلَ**. With the latter four it is generally so, when they are not connected with a noun or pronoun. Hence,

مِنْ **أَعْلَى** after.

مِنْ **أَعْلَى** (from) above.

مِنْ **دَاخِلًا** : ⁽¹⁾ **مِنْ** **دَاخِلًا**

مِنْ **أَسْفَلَ** from.

within (from within).

(1) **مِنْ** is the contracted form of **مِنْ** - 'inside'. It may,

مِنْ (from) before.

بَيْنَ between.

مِنْ دُونِ besides;
from outside.

مِنْ تَحْتِ (from) below. etc.

C. Interjection - هَيْ هَيْ

§ 270. The various kinds of Interjections may be roughly grouped as follows:-

i. Interjections which admit pronominal suffixes (group B. § 46. B.).

ii. Interjections which do not admit pronominal suffixes, but govern the following noun by **أ** (usually) or **إِ** or **عَ**.

a) * **أَهِ** - Oh! expresses vocative case, and wonder, grief and reproof (often followed by **أ** or **عَ**).

b) * **أَيَّ** - Oh! yea! interjection of calling, imploring; sorrow, remonstrance, exclamation or admiration (often followed by **أ**).

c) * **أَيَّ** - Ah! Alas! interj. usually of sorrow; sometimes of wonder or joy (often followed by **أ**, **عَ** or **إِ**).

d) * **أَيَّ** - Well done! interj. of praise or admiration (followed by **أ**)

therefore, stand with any of the prepositions **فِي**, **أ**, **عَ** according to requirement. Ex. **أَيَّ دَاخِلِ الْمَدِينَةِ** - we have entered into (the inside of) the city. **أَيَّ فِي الْبَيْتِ** - in (the inside of) the house. **أَيَّ مِنْ الْبَيْتِ** - from (the inside of) the house.

* W.S. a) **أَيَّ** b) **أَيَّ** c) **أَيَّ** d) **أَيَّ**

e) * ^و ^ا ^ه - Woe ! interj. of anger, menace or grief (followed generally by ^ا and rarely by ^ا ^ه.)

f) * ^ا ^ه ^ا - Ah ! Ho ! Oh ! interj. used to call attention or to express grief or threatening (often followed by ^ا ^ه or ^ا ^ه).

g) * ^ا ^ه ^ا - God forbid ! let it not be ! interj. of deprecation (often governs the person related by the prep. ^ا and the following verb is put in the Infinitive, or in the Imperfect with ^ا or ^ا [or ^ا ^ه negative] preceding).

h) * ^ا ^ه ^ا - Pooh ! fie ! away ! interj. of contempt (followed by ^ا ^ه or ^ا ^ه).

iii. Interjections, which are in no way joined to a noun or pronoun. [interjection.

1) x ^ا ^ه ^ا - behold, lo !, demonstrative or emphatic-

2) x ^ا ^ه ^ا ^ه ^ا ^ه - Hē hē ! Hā hā ! interj. of derision.

3) x ^ا ^ه ^ا ^ه ^ا - Strange ! wonderful ! interj. of wonder.

4) x ^ا ^ه ^ا ^ه ^ا - Pooh ! begone ! interj. of contempt.

5) x ^ا ^ه ^ا ^ه ^ا ^ه - Alas ! Alas ! woe ! interj. of grief or sorrow.

6) x ^ا ^ه ^ا ^ه ^ا ^ه - O ! ho ! interj. of calling,
[or joy.

7) x ^ا ^ه ^ا ^ه ^ا ^ه - Hurra ! Huzzah ! interj. of joy.

* e) ^ا ^ه . f) ^ا ^ه ^ا . g) ^ا ^ه ^ا . h) ^ا ^ه ^ا .

x W. S. 1) ^ا ^ه . 2) ^ا ^ه ^ا ^ه ^ا ^ه . 3) ^ا ^ه ^ا . 4) ^ا ^ه ^ا ^ه ^ا ^ه .

5) ^ا ^ه ^ا ^ه ^ا ^ه . 6) ^ا ^ه ^ا ^ه ^ا ^ه . 7) ^ا ^ه ^ا ^ه ^ا ^ه .

8) x ٥٥ : ٥٥ - How! how much! interj. of admiration or wonder.

9) x (مَجْج) ; مَجْج : مَجْج - I beg! I pray Thee,
particles of entreaty, generally, put after Imperative.

D. Conjunction - **ഇതും**

§ 271. Conjunctions are particles which connect words, clauses or sentences. They are either A) Ornamental or B) Necessary.

A. Ornamental conjunctions :—

فَصَحْبٌ - indeed (فَصَحْبٌ . . . فَصَحْبٌ § 63. IV.) فَصَحْبٌ - but
(فَصَحْبٌ : فَصَحْبٌ : فَصَحْبٌ : فَصَحْبٌ - rarely.)

B. Necessary conjunctions are of:—

i. Cause: ܐܠܝܢ , ܕܥܡܪܬܝܗܘܢ , ܕܥܡܪܬܝܗܘܢ , ܕܥܡܪܬܝܗܘܢ , ܕܥܡܪܬܝܗܘܢ ,
 ܕܥܡܪܬܝܗܘܢ - because: for.

ii. Concession: **حَدِّ**; **حَدِّ**: **هَدِّ** * **حَدِّ**, **هَدِّ** - although, albeit; as if, even if.

iii. Co-ordination :- (1) o - and; ʒʒ - also, even; oʒ - or; ʒʒʒ - nor; ʒʒʒʒ - again. ʒʒʒʒ - nor.

iv. Correlation :- $\circ \dots \circ$, $\text{अ१} \dots \text{अ१}$; $\text{अ२} \circ \dots \text{अ२} \circ$;
both ... and; when ... then.

جاءه * ت: ت؛ ججه 9) . فعل: ما 8)

(1) o copulative conjunction means- "and, also, for, but, yet, however, since, because, that, in order that, then, or, even, again". o is used very freely and often needs not be translated, especially when with the act. part.; or it may be translated by "while, as, then,". Ex. **ἔπειτα** - saying; then he said. **ἔτι** - coming; as he was coming. (Dictionary, J. Payne Smith).

... : ... : ... :

... : ... : ... :

... : ... - neither ... nor.

... : ... : ... - as ... so;

... - either ... or; ... - whether ... or.

v. Explanation: - ... : ...⁽¹⁾ : ... - that is; namely- ... : ... - more over; especially. (§ 268. [VII])

The phrases: - ... : ... : ... - that is; that is to say.

vi. Condition: ... : ... - if; ... : ... - if not; ... - unless.

Note. ... prefers to have ... before the following verb.

vii. Adversity: - ... : ... : ... - but, however.

... : ... - not ... but; ... : ... - not only ... but also.

viii. Conclusion: - ... : ... : ... - there fore.

Note: 1. The adverbs of time, manner, and place standing before a verb with ... as medium and adverbs of doubt and desire are also considered as conjunctions, as ... ; ... ; ... etc. (§ 268).

2. The particles ... , ... , ... , ... , ... , ... , ... - are never used as the first word in a sentence. They usually keep the second place. (§ 268 VI. note).

W. S. (1) ... : ...⁷.

ܡܠܟܐܢܝܢ You shall not swear at all neither by heaven..
nor by earth.. nor by Jerusalem. (Math. V. 34-35).

— we have no gold nor silver.

Δ is repeated also when the second proposition is an expletive of the first. Ex.

There is none doing good, not even one.

IV. २३ referring to two verbs joined by a co-ordinative conjunction- O or ३२- may be put before the first verb only or may be repeated before the second one also. Ex.

2. 𐎧𐎫𐎲𐎠 𐎧𐎫𐎲𐎠 𐎧𐎫𐎲𐎠 or 𐎧𐎫𐎲𐎠 𐎧𐎫𐎲𐎠 𐎧𐎫𐎲𐎠 𐎧𐎫𐎲𐎠 - Don't
be silent nor be quiet. (cfr. § 27 & § 136).

V. ሳይሆን - "not" (§ 207 VI) indicates a negation in the present tense when there is no other predicate.

Ex. ἄλλοι ἄνθρωποι ἄλλοι - God is not unjust.

ከሆኑ ለእኔ - I am not a stranger.

५ is followed by ३०८, generally, when it is immediately followed by any word other than a verb.

Ex. $\text{אֲנִי} \text{לֹא} \text{בָּקַשְׁתִּי} \text{זֶה} - \text{I did not seek this.}$

VI. *a)* The perfect tense is very extensively used (though other tenses also occur) in hypothetical clauses with particles of doubt and desire (§ 268. IV–V.) with a meaning in the subjunctive. Ex. **حَدِّثْ لِي بِمَا تَسْمَعُ فِي الْمَدِينَةِ**

• سَتَّابٌ - perhaps, we might have perished because of
our evil (deeds). لَمَّا كَانَ عَشَاءٌ - when might
it indeed be evening; *or*, would that it were evening

at last. $\text{לֵאמֹר} \text{יִשְׁמַע} \text{לָנוּ} \text{אֱלֹהֵינוּ} \text{אֶת־} \text{זֶה} \text{הַדָּבָר}$ - would that they (may) have this counsel.

b) The perfect tense sometimes occurs with the particle אִם alone to denote a sense in the subjunctive.

Ex. $\text{אִם־יִיֶּזֶק} \text{אֶת־} \text{יִשְׂרָאֵל} \text{אִם־יִיֶּזֶק} \text{אֶת־} \text{יִשְׂרָאֵל}$ - wouldst thou have been bound to be afraid ... and then to be zealous.

$\text{וְעַתָּה} \text{אֵלֶּיךָ} \text{אֲנִי} \text{וְעַתָּה} \text{אֵלֶּיךָ} \text{אֲנִי}$ - These things you ought to have done, and these (others) you ought not to have left undone.

VII. אֲלֵכֶּם - lest, אֲלֵכֶּם - lest perhaps, are subordinating conjunctions of a negative purpose; and they indicate a state of doubt or uncertainty. (§ 268

IV. note). Ex. $\text{אֲלֵכֶּם} \text{אֲלֵכֶּם} \text{אֲלֵכֶּם}$ - Lest perhaps he may snatch away my soul as a lion.

VIII. a) כִּי and כַּחַד - meaning "how, how much" are used as particles of admiration. They are immediately followed by a verb in any tense. Ex.

$\text{כִּי} \text{יִפְתָּח} \text{לָנוּ} \text{יְהוָה} \text{אֶת־} \text{פִּיהוּ}$ - How beautiful is Thy birth-day?

$\text{כַּחַד} \text{אֲהַבְתִּי} \text{אֶת־} \text{חֻמְּךָ}$ - How much have I loved Thy law?

$\text{כִּי} \text{יִפְתָּח} \text{לָנוּ} \text{יְהוָה} \text{אֶת־} \text{פִּיהוּ}$ - How much does God love us?

b) כִּי may admit the preposition בְּ if the clause beginning with it depends upon another clause. Ex. $\text{כִּי} \text{יִפְתָּח} \text{לָנוּ} \text{יְהוָה} \text{אֶת־} \text{פִּיהוּ}$ - Glory to God, how merciful He is! (Who is so merciful).

c) For an emphasis of admiration the particle וְהֵן often stands before כִּי . Ex.

$\text{וְהֵן} \text{כִּי} \text{יִפְתָּח} \text{לָנוּ} \text{יְהוָה} \text{אֶת־} \text{פִּיהוּ}$ - Oh! how bitter is the chalice that Adam mixed for his children!!

IX. The Imperfect is preferred after particles ܐܠܝܢ - until, before, ere- even when the verb refers to an event that took place in the past. Ex. $\text{ܐܠܝܢ ܕܝܠܠܐ ܕܝܠܠܐ ܕܝܠܠܐ ܕܝܠܠܐ}$ - Noe did not take a wife until God had spoken to him. $\text{ܐܠܝܢ ܕܝܠܠܐ ܕܝܠܠܐ ܕܝܠܠܐ ܕܝܠܠܐ}$ - He gave His blood before He was crucified.

But rarely the Perfect may be used after such particles: Ex. $\text{ܐܠܝܢ ܕܝܠܠܐ ܕܝܠܠܐ ܕܝܠܠܐ ܕܝܠܠܐ}$ - Before I was humiliated I believed.

X. a) ܐܠܝܢ or ܐܠܝܢ (contraction of ܐܠܝܢ - midst) (ܐܠܝܢ (contraction of ܐܠܝܢ - place) are used adverbially without the preposition ܐܠܝܢ . Ex. ܐܠܝܢ ܕܝܠܠܐ - In the midst of heaven. ܐܠܝܢ ܕܝܠܠܐ ܕܝܠܠܐ - where there was no fear.

b) Likewise the nouns of time, such as ܐܠܝܢ - day, ܐܠܝܢ - night, ܐܠܝܢ - time, ܐܠܝܢ - time, moment, ܐܠܝܢ - length of time, etc. may be used adverbially (in the contracted form) without any preposition. Ex. ܐܠܝܢ ܕܝܠܠܐ - In the morning; ܐܠܝܢ ܕܝܠܠܐ or ܐܠܝܢ ܕܝܠܠܐ - day and night; ܐܠܝܢ ܕܝܠܠܐ - for long years.

c) ܐܠܝܢ in the sense of "very, very much", "in large quantity" is used adverbially. Ex. ܐܠܝܢ ܕܝܠܠܐ - It hurts thee very much.

B. Preposition.

273. I. a) In adjurations the preposition ܐܠܝܢ is prefixed to the noun by which adjuration is made, when the verb of adjuration is expressed. Ex.

בְּיָדַי אֲשָׁרָה לַיהוָה - Swear to me by God.

אֲשָׁרָה לַיהוָה חַי - I adjure thee by the living [God.

b) If the verb of adjuration is not expressed the preposition בְּ is not prefixed; but the negative particle לֹא is put before the noun by which adjuration is made.

Ex. $\text{לֹא בְּיָדַי אֲשָׁרָה}$ - By God; לֹא בְּחַיִּי - by thy life.

II. The negative particle לֹא with the preposition בְּ or בִּלְבַד (בְּלֹא or בִּלְבַד) serves as a preposition of negation meaning "without". The noun governed by it, generally, admits no other preposition. But sometimes the noun governed by בְּלֹא may take also the prep. בְּ ; still more rarely לֹא is put before a noun governed by the prep. בְּ to mean without. Ex. בְּלֹא בִּיחָבָה or $\text{בְּלֹא בִּיחָבָה בְּ}$ or לֹא בִּיחָבָה בְּ or לֹא בִּיחָבָה בְּ - without knowledge; unknowingly.

III. בֵּין - "between" (§ 46. A. 2) may rarely be repeated before the second noun with the preposition בְּ or the conjunction וְ . Ex.

$\text{וְיָמֵי חַיֵּיהֶם בֵּין רְהוֹבֹאם וּבֵין יֵרֹבֹאם}$ -

And there was battle between Rehoboam and Jeroboam all the days (of their life.) (I. Kings, 14.30). [cfr. § 47. vi]

$\text{וְיָמֵי חַיֵּיהֶם בֵּין אֲבִיָּה בֶן־רְהוֹבֹאם וּבֵין יֵרֹבֹאם}$

$\text{וְיָמֵי חַיֵּיהֶם בֵּין אֲבִיָּה בֶן־רְהוֹבֹאם וּבֵין יֵרֹבֹאם}$ - And there was battle between Abia, son of Rehoboam and Jeroboam all the days of their life. (I Kings. XV. 6).

Note. A reflexive sense like himself, thyself (alone) etc., is obtained by repeating the pronominal suffixes added to בְּ and בֵּין with the preposition בְּ , preceded by the con-

junction 'o', or by repeating the same suffixes after נִהְיָה , governed by the preposition ל . Ex. הָיָה לְהָיָה - himself (alone); הָיָה לְהָיָה - themselves alone; הָיָה לְהָיָה or הָיָה לְהָיָה - himself alone.

IV. The preposition ל may, or may not be prefixed to nouns governed by רָאוּי - "worthy of" and בְּנִיב - "guilty of". Ex. בְּנִיב לְמוֹת or בְּנִיב מוֹת - He is guilty of death. רָאוּי לְחַיִּים or רָאוּי חַיִּים - He is worthy of praise.

V. The word governed by a preposition immediately follows it; but sometimes a short word may intervene except in the case of prefix prepositions. (§ 269 b.). Ex. $\text{כִּי מִלֵּךְ דָּמָה חֲמוּצָה}$ - But instead of Kuzbi. $\text{בְּגִלְתִּי מִלֵּךְ חֲמוּצָה}$ - Because of the captivity of Adam, O Lord.

VI. Lamad (ל), besides being the prefix to indicate the Accusative (direct object) and the Dative (the end or object for which) cases, serves also to indicate:

1) "for" or "instead" or "as". Ex. $\text{דָּוִד רָכַס לְפָנָיו}$ - He that has bought a pea for (instead of) a pearl. $\text{אִם יִשְׁתַּחֲוֶה לְבָנָיו}$ - If one man buys a slave for (as) a good slave.

2) Cause. Ex. מָוֶה לָּחָץ - He is dying of hunger (Jerem. 38.9) אַתָּה לָּחָץ - Thou shalt die of thirst.

3) The time, at the end of a certain period. Ex. לְמָחָר - On the seventh day. לְאַחֵר - at last; towards the end. לְמַדָּה - In the process of time.

בְּלַיְלָהּ הַשְּׁלִישִׁי - On the third day; after three days.

כְּעַתָּה - Now after many years.

4) Direction in space or time (prefixed to the dependent noun instead of the genitive particle **וְ**)

בְּכַדְזָנִי הַשְּׂמִינִי - To the north of the enclosure.

בְּשָׁלוֹשׁ חֳדָיִם אַחֲרֵי מֵצִיאוֹ - Three months after his

departure. הַיּוֹם הַשְּׁלִישִׁי לְחַג־הַקִּיּוֹן - The third day of

(after) their crowning. בְּשָׁנָה מֵאָה וְאֶחָד מֵעַמְלֵי יְמֵי אַבְרָהָם - In the year hundred and one of Abraham's life.

VII. Besides its ordinary uses (§ 54. IV, V; § 81; § 119. I; § 141) the preposition **בְּ** is rarely prefixed to the indirect object of a transitive verb to indicate denomination. Ex. **קָרָא בְּהֵם** - He called (designated) them rich men. **קָרָאוּ בְּחֵמֶם** - They were called wild goats. (Nold. 248).

VIII. In the same sentence the starting "from" of the direction is denoted by the particle **מִ**, and the place or time or object "to" or "till" is denoted by the particle **לְ** or **עַד** - preceded by the conjunction **וְ** (ו). [cfr. § 47. II, III; IV]. Ex.

מִן הַצֵּד הַשֵּׁנִי - From the other side of the

Euphratese to the East. מִן אָדָם - From Adam

to the present day. מִן הַצֶּלֶק הַשֶּׁמֶשׁ - From the risings of the sun

till its settings. מִן הַגָּדוֹל הַלְּבָשֶׁת - From the greatest to

the least of them. (Jonas. 3. 5).

Note also the following phrases of the same trend:—

מִן הַצֵּד הַשֵּׁנִי - On that side of him (lit. from him to that side).

מִיְמֵי הָאָדָם - On this side of him (lit. from him to this side).

מִיְמֵי הָאָדָם - Besides him (lit. from him to the outside).

מֵעַתָּה (מֵעַתָּה) - Afterwards (lit. since then); after that time.

מֵעַתָּה לְעַתָּה - till then. מֵעַתָּה לְעַתָּה - till now;

מֵעַתָּה לְעַתָּה - for ever.

מֵעַתָּה לְעַתָּה - From eternity to eternity.

מֵעַתָּה לְעַתָּה - Until after; until past. etc.

IX. Part of a whole (or partitive) is denoted by the preposition מֵ. Ex. מֵעָם - some of us; מֵעָם - some of you; מֵעָם - some of them. etc.

אֶשְׁכֹּחַ מֵעַתָּה - I shall write a part of those which have been done (§ 58. 3. note).

Likewise מֵ stands frequently before nouns of time to express a partitive sense. Ex. מֵעַתָּה - In (a part of) the evening. מֵבֹקֶר - In (a part of) the morning. מֵצֶמַח - In (a part of) summer time. מֵעַתָּה - At some (or any) time in my life. מֵעַתָּה - At some (or any) time in his life. etc. (Nold. § 249 c.)

X. The preposition עַל generally denotes "resting upon". Ex. עַל הַטֹּב - on the table; עַל הַטֹּב - upon the hope of; in the hope of. עַל כֵּן - upon this; therefore. etc.

It (עַל) is also used to indicate:—

1) "Often the being that has been affected by any thing pleasant or unpleasant". Ex. עַל זֶה לֹא מֵבִיחִ -

It is not acceptable to any body. עַל זֶה לֹא מֵבִיחִ -

He was beloved of his God. (Nehem. 13. 26). **יְיָ אֱהָבָהוּ**

אִם יִשְׂמַח הַמֶּלֶךְ - If it pleases the king. (Esther. 9. 4.).

וְהָיוּ אֵלֶיךָ אֲהָבָה - They are beloved to their husbands. **וַיֹּאכְלוּ אֶת הַדָּם** - And the people ate (them) with the blood. (Samucl. I. 14. 32).

2) A situation against. Ex.

וְהָיוּ אֵלֶיךָ אֲהָבָה . . . **לְפָנֶיךָ יִשְׂמַח הַמֶּלֶךְ** : **וְהָיוּ אֵלֶיךָ אֲהָבָה**

וְהָיוּ אֵלֶיךָ אֲהָבָה - And you assent to one who is lifted up over (against) you, and to one who strikes you on (against) your face. (II. Cor. XI. 20).

3) The subject of which one says in a sense of "about" like **עֵבֶר**. Ex.

וַיְדַבֵּר הָאֱלֹהִים אֶל הַיָּם וְאֶל הַיַּבֵּשׁ וְאֶל כָּל הַבְּהֵמָה וְאֶל כָּל הָעוֹף וְאֶל כָּל הָרֶמֶשׂ וְאֶל כָּל הָדָוָה : **וַיְדַבֵּר הָאֱלֹהִים אֶל הַיָּם וְאֶל הַיַּבֵּשׁ** - And He spoke about trees from the

cedars of Lebanon to the hyssop that comes out of the wall, and He discoursed about beasts and about birds and about reptiles and about fishes. (I. Kings. 4. 33).

4) Measurement of time or space. Ex.

וְהָיוּ אֵלֶיךָ אֲהָבָה - At a place, two miles distant from the prophets. **וְהָיוּ אֵלֶיךָ אֲהָבָה** - Once. **וְהָיוּ אֵלֶיךָ אֲהָבָה** - many times.

5) Possession, in the sense of "to have". Ex.

וְהָיוּ אֵלֶיךָ אֲהָבָה - Thou hast devil. **וְהָיוּ אֵלֶיךָ אֲהָבָה** - He had grace (in himself).

XI. **וְהָיוּ אֵלֶיךָ אֲהָבָה** like **וְהָיוּ אֵלֶיךָ אֲהָבָה** is generally used as a conjunction of cause, meaning "because". Ex.

ܕܠܐ ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ - Because they did not observe the law of God. ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ - Because, Thou, O Lord, art good.

But 1) sometimes ܕܡܢ serves as a particle to express purpose like ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ. (§ 54. II)

Ex. ܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ - For, Our Lord, when He was born man, was condemned in order to show mercy. (Spic. Syr. p. 32).

2) ܕܡܢ rarely stands for "while", "within", "in the mean time". Ex. ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ - within twelve days.

C. Conjunction.

§ 274. I. Conditional conjunctions are of two kinds:-

i) ܕܡܢ ܥܡܪܐ "if" to signify that which may happen.

ii) ܕܡܢ ܥܡܪܐ "if" to signify that which has not happened.

A verb in any tense may follow a conditional particle. But the following may be noted:-

a 1) In conditional sentences in which the first (conditional) clause has a verb in the Present or Imperfect to signify a sense in the future the verb of the consequent clause in the Perfect indicates a sense of certainty in the future. Ex. ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ - If my eye shall see God it will surely see light.

2) So also a verb in the Perfect bears a sense of certainty in the future or present in the consequent clause following a clause beginning with the Indefinite pronouns- ܕܡܢ ܥܡܪܐ and ܕܡܢ ܥܡܪܐ - followed by a verb in the Present or Imperfect bearing a sense in the present or future. Ex. ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ ܕܡܢ ܥܡܪܐ - He that sees me certainly sees Him who hath sent me.

b) 1) The verb of the conditional clause beginning with **اِنْ** is generally put in the Perfect, Plu-perfect or Past Imperfect, and that of the consequent clause in the Past Imperfect (with the force of the Subjunctive Perfect). Ex. **اِذَا كَانَ مِنْ دَوْلَةٍ لَمْ يَكُنْ لَهُمْ مَالٌ وَلَا بَنُونَ** - If you were of the world, the world would have loved its own.

2) **לֹא־כִּי** "unless" is generally followed by a noun and then by **וְ** followed by a verb in the Perfect, and the verb in the consequent clause is put in the Perfect or Past Imperfect (with the force of the Perfect Subjunctive). Ex. **לֹא־כִּי הָיָה יְהוָה אֵלֵינוּ וְלֹא־כִּי הָיָה יְהוָה אֵלֵינוּ וְלֹא־כִּי הָיָה יְהוָה אֵלֵינוּ**
Unless the Lord had defended us they would have had devoured us alive. (Ps.).

3) Sometimes the verb immediately follows ܐܕܝܢܐ and ܐ is omitted. Ex. $\text{ܐܕܝܢܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ}$
If Christ had not come who would have redeemed us?

4) Rarely, however, the consequent clause may be followed by the conditional clause beginning with **اِنْ** or **اِذَا** and the verb following it (**اِنْ** or **اِذَا**) may be in a tense other than the Perfect. Ex.

ፍጹሙ ስለሆነ ግን ስላለው - It would have been better
for him if he were cast into the sea.

5) As an imitation of later Greek $\alpha\upsilon\tau\acute{o}\varsigma$ is inserted in relative clauses (generally in translations from Greek) to express an indefinite sense— "any", "some how". Such usage of $\alpha\upsilon\tau\acute{o}\varsigma$ is very rare in ancient original writings. Ex. $\alpha\upsilon\tau\acute{o}\varsigma$ ὃς ἐπὶ τὴν κεφαλὴν ἐκλίνει τὸν ὤμω - That upon which (if) any man leans. $\alpha\upsilon\tau\acute{o}\varsigma$ ὃς ἐπὶ τὴν κεφαλὴν ἐκλίνει τὸν ὤμω - Whatever (any thing) he tells you. etc.

Note also the phrases of the same nature:- חַפְּזִי - how-much-so-ever; חַפְּזִי - however-so-much; חַפְּזִי - however-so-much.

II. The conditional particles- אִם : אִם : אִם - generally stand at the beginning of the conditional clause (as may be seen from the above examples). But rarely they may stand in the middle of it. Ex. $\text{אִם אֶשְׂתָּהּ אֶל כָּל הַרְצֵי$ - If I stand upon the summit of all heights.

III. אִם or אִם "unless" affirms something exclusively (ie. by excluding any thing besides what follows it). Ex. $\text{אִם אֶשְׂתָּהּ אֶל כָּל הַרְצֵי}$ - In whom shall we take refuge unless in Thy mercy? (ie., in Thee, who art merciful). $\text{אִם אֶשְׂתָּהּ אֶל כָּל הַרְצֵי}$ - The book was not completed unless in two years.

IV. a) אִם "if" is repeated joined by the coordinative conjunction 'ו' in the sense of "either... or", "whether... or". Ex. $\text{אִם אֶשְׂתָּהּ אֶל כָּל הַרְצֵי}$ - Give what thou hast whether little or much.

b) If the same verb forms the predicate both in the conditional clause and in the consequent (principal) clause it may be omitted in the latter, even though it requires the verb in a different tense. [Such an omission of the verb is called Ellipsis. It may occur also in other kinds of sentences. "To the Ellipsis belongs the omission of individual words and groups of words, which may be supplied from the contents of the corresponding clauses". (Nold. § 382)] Ex.

$\text{אִם אֶשְׂתָּהּ אֶל כָּל הַרְצֵי}$ - If they persecuted Christ (They will persecute) us also.

VII. Without the force of conjunction (§ 27 IV.) Wāw may sometimes be added before a clause depending upon a preceding clause – ܐܬܝܬܝܢ ܕܡܕܢܐ ܕܥܡܐ ܕܥܡܐ – When he said these (things) behold, the earth moved. ⁽¹⁾

VIII. For an expression like “even”, “the very”, “also”. etc. ܐܘ or ܐܘܐ or ܐܘܐܐ – is employed. Ex. ܐܬܝܬܝܢ ܕܡܕܢܐ ܕܥܡܐ ܕܥܡܐ – This one fears even his own shadow.

IX. The state or manner of action denoted by the principal verb in answer to the question “how?” is expressed by putting ܕܥܡܐ or ܐܘܐ before the subordinate verb. Ex. ܐܬܝܬܝܢ ܕܡܕܢܐ ܕܥܡܐ ܕܥܡܐ – the labourers returned from the field weeping.

ܐܬܝܬܝܢ ܕܡܕܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ – Thou hast gone out from within it adorned with all spiritual beauties.

Note. Sometimes Wāw (o) may stand without a verb for such an expression. Ex. ܐܬܝܬܝܢ ܕܡܕܢܐ ܕܥܡܐ ܕܥܡܐ – The hostages went out with ropes around their necks.

X. A clause, which is the result, consequence, effect or purpose of the preceding clause may be joined by ܐܘܐ instead of ܐܘܐ, the following verb being put generally in the Imperfect, rarely in the Present, and still more rarely in the Perfect. Ex.

ܐܬܝܬܝܢ ܕܡܕܢܐ ܕܥܡܐ ܕܥܡܐ – Hear my words that you (s.) may live.
ܐܬܝܬܝܢ ܕܡܕܢܐ ܕܥܡܐ ܕܥܡܐ – What should I have done to hinder the sun? ܐܬܝܬܝܢ ܕܡܕܢܐ ܕܥܡܐ ܕܥܡܐ –

(1) Such usage of Waw after the manner of Greek is frequent in the Heracleian translation of the New Testament (Nold.)

Our Lord granted them that they might see. VX

בָּנָה בִּנְיָן - He began to build.

XI. To express "both...and" the co-ordinative conjunctions are put before both the terms as, $\circ \dots \circ$; $\text{אֵל} \dots \text{אֵל}$; $\circ \dots \text{אֵל}$; $\text{אֵל} \circ \dots \text{אֵל}$; $\text{אֵל} \circ \dots \text{אֵל} \circ$. Ex.

אֵלֶיךָ וְאֵלֶיךָ - Tell this both to your father and mother. $\text{וְיָרָם אֵלֶיךָ וְיָרָם אֵלֶיךָ}$ - He

sold both his house and his possessions. $\text{וְיָרָם אֵלֶיךָ וְיָרָם אֵלֶיךָ}$

וְיָרָם אֵלֶיךָ - They captured both the children and the women.

XII. The preposition אִת "with" is sometimes used in the place of the conjunction \circ , and the predicate agrees with the subject as in the case of several subjects joined by the co-ordinative conjunction \circ . (§ 32 III, § 33 II, § 66 III). Ex.

וְיָרָם אִתּוֹ - Joseph and his mother came; or, Joseph came with his mother.

XIII. The conjunction וְ generally means "or". Ex. וְיָרָם וְיָרָם - Who has come, Joseph or his mother?

[The same rules for the repetition of particles after the conjunction \circ hold good also for their repetition after וְ . Vide § 27; § 136; § 272 III, IV, V.]

XIV. וְ may sometimes be employed to introduce an interrogative clause with a sense of reprehension.

Ex. וְיָרָם וְיָרָם - Woe to thee, because of the judgement

of God; (or) dost thou think that there is regard of person with Him?

XV. For the expression "either ... or" or is repeated before both the terms. Ex.

Either
go out from this house or remove the scandal from it.

XVI. The co-ordinative conjunction *Wāw* (و) serves as a disjunctive instead of *ʔ* (وَ) when the following clause carries a sense opposite to that of the preceding clause. Ex. *وَلَا تَكُونُوا كَالَّذِينَ هُمْ يَدْعُونَ* - get angry but do not sin.

Note. Waw (o) may according to the context stand for:—

1) 92 - "Also", "nay" (see VIII. above). Ex.

For, it is from Israel,
nay, a carpenter made it.

2) o' - "or". Ex. $\frac{1}{2} \text{ or } \frac{1}{3}$

ॐ नमो भगवते वासुदेवाय - Whoever, therefore, that eats of the bread
 of the Lord or drinks of His chalice.

3) أَبَدًا - "till" يَبْقَى - He will remain
there forever. (see IX, X. above).

XVII. When nouns and pronouns of different persons (§ 35. II; § 66. III) come one after another in the same sentence (joined by a co-ordinative conjunction or not) the First person precedes the Second and the Third, and the Second precedes the Third. And if they have a common predicate it prefers, for agreement, the First person to the Second and the Third, and the Second person to the Third. Ex.

၁၂၇၀ နှိ၃ နှိ၃ - And we rose up, I and he (He and I
 rose up). ၁၂၇၁ နှိ၃ နှိ၃ - I, thy master,

[and thou, the steward should know.

ܐܢܝܢ ܐܡܪܝܢ ܐܡܪܝܢ - I, with my kingdom, am
[free from guilt.

ثُمَّ هُوَ يَكُونُ لَكَ وَابْنُكَ - Thou and thy father's house
[shall serve.]

XVIII. As a rhetorical device the subject may be separated from the predicate by means of Waw (و) (without conjunctive significance) in short successive clauses. Ex. **بِجِدِّهِ، وَبِخَيْرِهِ، وَبِجِدِّهِ، وَبِخَيْرِهِ، وَبِجِدِّهِ، وَبِخَيْرِهِ، وَبِجِدِّهِ، وَبِخَيْرِهِ.**
Joy, it was fled; cheerfulness, it was removed; peace, it was chased; quietness, it was driven off; help, there was none; assistance, it was not near. etc.

XIX. In continuous narrations (mostly elliptical IV. b. above) the co-ordinative conjunction Wa'w (و) may be omitted before all the successive nouns or clauses. Ex. سَيِّدٌ ذَا مَلِكَةٍ: رَبُّنَا: مَوْلَانَا: عِزُّنَا. Honourable is the general, St. John, sweet of name, illustrious among the prophets, famous among the apostles.

Let us trust in God in afflictions, in persecutions, in tribulations. etc.

XX. If two verbs, predicate to the same subject and agreeing each other in all features, occur consecutively, the conjunction *Wa'w* (و) may be omitted:—

1) When the first verb indicates the "time when" or "manner how" the action of the second verb is accomplished, and remains as an adverb. Ex.

Behold, I have told you before
hand. Prophets have fore-told
about Thee. It will again decrease.

2) When the second verb denotes an action in continuation and in relation to the action denoted by the first. In such constructions the conj. *Wa'w* (و)

may also be expressed; the first verb may be translated as "a finite verb" followed by 'and' or as "a participle" without "and". Ex. ܝܕ ܕܥܕ ܕܥܕܐܢܐ - Go and enter into your room. ܝܕܝܟܐ ܒܡܠܟܐ ܒܚܝܬܐ - I went and spoke with him. ܡܬܪ ܝܕܐ ܕܚܝܬܐ - And rising he went to his house.

Note. 1. In the latter kind of constructions more than two verbs may occur consecutively following. Ex.

$\text{ܝܕܝܟܐ ܒܡܠܟܐ ܒܚܝܬܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ - And she read and studied and neglected and despised and (agian) studied and rejected. (Jacob of Serugh. Bedjan Vol. V. p. 735).

2. Sometimes a short word may come between the successively following verbs. Ex.

$\text{ܝܕܝܟܐ ܒܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ - She and her children will for ever drink of it and enjoy. (§ 66 III.).

3. Frequently ܡܬܪ (Impert. m. pl. of ܡܬܪܐ) is followed by 1st pl. Imperfect (without conj ܝܕ) for a subjunctive expression.

Ex. $\text{ܡܬܪ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ - Come, let us praise the Lord.

$\text{ܡܬܪ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ - Come, let us kneel down and [adore Him.

$\text{ܡܬܪ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ - But come, let us go and eradicate the teaching of the

evil one and let us sow the teaching of our Lord.

D. § 275. I. The Relative ܕ is prefixed to certain adverbs and prepositions to form adjectives. Ex.

ܕܡܠܟܐ - Supernal, ie., that which is above; celestial.

ܕܡܠܟܐ - Infernal, ie., that which is below.

ܕܡܠܟܐ - Hinder: hind, ie., that which is behind.

ܕܡܠܟܐ - Posterior, ie., that which is after.

ḡḡḡḡ - Previous, i.e., that which is before.

ḡḡḡḡḡḡ - Eternal, i.e., that which is for ever.

II. For the sake of emphasis ḡ may sometimes be prefixed to ḡḡḡḡ, especially, when it is followed by a demonstrative pronoun. Ex. ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ - I have not seen *such* a man. ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ - Dost thou speak *such* words?

Note. Sometimes the relative ḡ may pleonastically be redoubled. Ex. ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ - Such a wealth has been destroyed.

III. A noun in the Genitive case with the preposition ḡ may sometimes precede the governing noun (i.e. the noun on which it depends). Ex.

ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ - We thank Him by whose grace we are brothers of His son.

IV. When there are direct and indirect objects to a verb, the direct object takes the prep. ḡ (of the accusative case) and the indirect object stands without it (ḡ). Ex. ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ - This man clothes the poor with his garments.

Note. But if the direct object be a pronoun it prefers to be suffixed to the verb. (§ 276 ff.) Ex. ḡḡḡḡ ḡḡḡḡ - Lord, show me Thy way.

Vocabulary.

ḡḡḡḡ m. defect, fault; failing ḡḡḡḡ m. lightning.

ḡḡḡḡ f. drop.

ḡḡḡḡ : ḡḡḡḡ to cleave, break,
pierce.

ḡḡḡḡ : ḡḡḡḡ Kurazan
(a place).

| | |
|---|---|
| PA. to gather, recall,
conclude, collect, recollect. | PA. to gather, recall;
conclusion, accusation. |
| m. mist; vapour. | m. fountain. |
| m. board; plank; title. | Bethsaida (a town
in Galilee). |
| adj. m. sharp. | m. fear. |
| f. food; provision;
victual. | Aph. to depart afar; to
remove, separate, abandon. |
| m. recorder,
chronicler. | adv. mournfully;
passionately. |
| f. balance. | m. path; road;
foot-path. |
| f. handing over;
tradition. | to restrain, control,
forbid. |
| Nazareth (a town in
Galilee). | m. furnace, oven, lamp |
| ETHPE. to be heard; to
be busy; to attend; to
humble oneself. | c. stream. |

Exercise 48 A.

- 1 לֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק
2 וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק
3 וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק
4 וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק
5 וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק
6 (Ps.) וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק
7 וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק וְלֹא תִשָּׁחֵק

[illegible]

35 36 37 38 39 (Math. 19. 21) 40 (Aphr.) 41 42 43 44 (Aphr.) 45 46 47 48 (Prov.)

49 (Aphr.) 49 (Aphr.) 49 (Aphr.) 49 (Aphr.) 49 (Aphr.)
 50 (Meliton.) 50 (Meliton.) 50 (Meliton.) 50 (Meliton.) 50 (Meliton.)
 51 (ibid.) 51 (ibid.) 51 (ibid.) 51 (ibid.) 51 (ibid.)
 (Gal. 3. 4) (Gal. 3. 4) (Gal. 3. 4) (Gal. 3. 4) (Gal. 3. 4)

Exercise 48 B.

1. Accept thou (m.) our service as the supplication of Ninivites. 2. As thou hast heard Jonas in the sea hear Thy servants, who, behold, call at Thee. 3. Let my sleep be before Thy majesty as the smoke of incenses. 4. How abundant (ܡܠܝܬܐ) is Thy gift to (ܕܢܗܝܠܐ) the whole world? 5. I will stand up and praise Thee among all Thy saints. 6. Woe to me who was among the just (m. pl.) and was not helped, because I did not learn their ways of life. 7. To me woe to me because (ܐ) I have done all these things from my childhood. 8. All the glory of the king's daughter is from within. 9. Peace (be) with thee (f.) O! spotless pearl. 10. Receive (m. s.) from us repentance as (thou hast received) the publican (ܡܨܝܪܐ) and that sinner (ܐܝܬܐ). 11. Praise to Him, Who has so much (ܡܠܝܬܐ) lowered His greatness for our sake. 12. The watcher, who never sleeps, is

sleeping in the morning on (٣) the ship. 13. The world comes-to-nought for-want-of (٥) services and sacrifices. 14. Yesterday, pompous (٦), exalted, and powerful kings, today feeble, dethroned (٧), unfortunate, dead (m. pl.). 15. This pain will not be cured (pres.) unless by tears. 16. His wrath is almost (٨) kindled. 17. Because of the depredation of the needy (pl.) and the groaning of the poor (m. pl.) I will from hence forth arise, saith the Lord. 18. How long will my enemy be exalted over me? 19. There is no speech, nor words, whose voice is not heard. 20. He will not take (pres.) any thing on (٩) his death nor will his glory descend (pres.) after him. 21. All the fallacious men, who are raised in balance and (found) vain at the same time are like vapour. 22. As the East is far from the West so has he removed our iniquity from us. 23. I have converted my heart that I might truly do Thy commandments for ever. 24. Great are Thy testimonies, there fore my soul hath observed them. 25. Streams of water came forth from my eys; because they have not observed Thy law. 26. Whence will come my helper? 27. As an arrow (is) in the hand of the mighty so are the young men (lit. sons of youthfulness). 28. Would that when we have dressed we might not be found naked (١٠). 29. He that sends his word through a fool drinks iniquity from under his foot (١١). 30. When there is no fuel the fire extinguishes, and when there is no disturber quarrel subsides (١٢). 31. Those who receive (١٣) gratuitously should give gratuitously. 32. Woe to us because the crown of our head hath fallen. 33. Blessed is every one that fears God and walks in His paths. 34. He struck the first-borns of Egypt from men to beasts. 35. For, where your (m. pl.) treasure is there, also is your heart. 36. Never has thus been seen (m, s.) in Israel. 37. Can the children of the bride chamber fast

as long as the bridegroom is with them? 38. See (m. pl.) that no man knows (this). 39. Woe to thee (f.) Kurzin, woe to thee (f.) Beth Saida, for, if in Tyre (تُور) and Sidon (سُيْدُون) were wrought (وُورِئَ) the wonders (مُتَجَلِّ) that were wrought in you (f.) they (m.) had perhaps done penance in sack-cloths and ash. 40. Not every one that says to me Lord, Lord, shall enter (pres.) the kingdom of heaven; but he that does the will of my heavenly Father. 41. And of the grass (عُشْبِ) of the field, which is today and tomorrow is cast into the oven, God doth so clothe, not much more you, O! ye little of faith? 42. The healthy (m. pl.) are not in need of a physician, but those who are ill (مَرِيضِينَ). 43. If thou (m.) shalt bind I shall bind (pres.) if thou shalt loose I shall loose (pres.) and if thou shalt intercede in behalf of sinners thy prayer shall be heard (p. p.). 44. If thou wilt that thy sins should be forgiven (Impf.) easily cry with sorrow to God and He will forgive (pres.) thee thy fault. 45. If we judged (past Impf.) ourselves we would not have been judged. 46. If satan is likened to the angel of light, it is no great thing if his ministers also are likened to the ministers of righteousness. 47. For, if there are (أَلْفِ) thousand fruits on (أَشْجَةٍ) a tree from one (fruit) you (sing.) can taste the whole tree. 48. If thou (m.) hast seen a man, who is hasty in his words, know that a fool is better than him. 49. Unless this (man) was from God, he would not have been able (p. Impf.) to do this (f.). 50. Far be it from thy servants to do this thing (فَعَلِ). 51. My son, if thy heart is wise, my own heart also will rejoice.

OBJECT SUFFIX - **مَوْفَعٌ**

§ 276. Pronominal suffixes as added to nouns and particles were treated in Lessons VIII & IX. They are treated here as object-suffixes added to verbs. The attachment of pronominal suffixes to verbs or the Inflexion of verbs with pronominal object-suffixes is called Nūqāpa (**نَوْقَاف**) or Pars.ôpa Neqpāya (**نَاقَافَاف**).

Note. i. Pronominal suffixes, as object, are added to the Perfect, Imperfect, Imperative, and Infinitive of all transitive verbs⁽¹⁾ (active and deponent) with slight modifications in the verbal form. Participles never admit object suffixes.

ii. The Perfect 1st pl. terminating in double Nūn and the Infinitive Absolute (ie., without Lāmād)⁽²⁾ do not admit object-suffixes.

iii. The verbal forms of the first and the second persons do not admit suffixes of the same person. In such cases the reflexives **أَنْفِ**, **نَفْسِ**, **نَفْسَهُ** are put as object of the verb with possessive pronominal suffixes agreeing with the verb. Ex.

أَشْفَى أَنْفَهُ - Physician, cure thyself.

أَسْقَطَ نَفْسَهُ - cast thyself down.

(1) Very few instances may be noted wherein intransitive verbs admit object-suffixes. Ex. **أَخْبَرَ** = **أَخْبَرَ** - It happened to me. **كَلَّمَكَ** = **كَلَّمَكَ** - they spoke with you or **كَلَّمَكَ** - they spoke against or about you.

أَخْبَرَكَ = **أَخْبَرَكَ** - it happened to him or it became of him.

أَخْبَرَ = **أَخْبَرَ** - He wept over him.

(2) In the Paradigms given in some grammars (e. g. Mingāna, Noldeke, Mgr. C. J. David) suffixes are added to the Infinitive without Lamād, contrary to the usage.

iv. The third person plural suffixes ܐܘܬܐ : ܐܘܬܐ⁽³⁾ are not added to verbs as object-suffixes. The 3rd person pl. enclitic forms, ܐܘܬܐ : ܐܘܬܐ, stand as object after verbs, which remain unchanged in form. Ex. ܐܘܬܐ ܡܕܥܐ - He saved them. ܐܘܬܐ ܐܘܬܐ - I have sent them. Hence they are left out from the tables of suffixed conjugation in the following lessons.

v. When personal pronouns stand separately as object to a verb, that verb does not undergo any change. Ex.

ܐܘܬܐ ܐܘܬܐ - I have sent you. ܐܘܬܐ ܡܕܥܐ - forgive us.

Object Suffixes.

§ 277. The same pronominal suffixes as added to nouns and particles (Lesson VIII.) are affixed to verbs as object with some modifications. The original forms of suffixes are:—

Sing. 1. c. ܐ; 2. m. ܐ; f. ܐ; 3. m. ܐ; f. ܐ

Pl. " ܐ; " ܐ; " ܐ; " ܐ; " ܐ

The first person singular ܐ is preceded by *Nün* whenever it is used as an object-suffix. The verbal form, according to its nature, may or may not assume a vowel on the final letter, when suffixes are added. For facility sake, according to the difference in the vocalisation

(3) ܐܘܬܐ : ܐܘܬܐ are rarely added as object suffixes to the Infinitive of Derivative verbs. Ex. ܐܘܬܐ ܡܕܥܐ - to save them. ܐܘܬܐ ܡܕܥܐ - to purify them. And still more rarely to the or the forms of (esp. the Infinitive of Pe^{AL}) verbs. Ex. ܐܘܬܐ ܡܕܥܐ - to keep them. ܐܘܬܐ ܡܕܥܐ - to do (make) them (those things). ܐܘܬܐ ܡܕܥܐ - And sanctify them by Thy mercy (Pontif. Chald. MS.) ܐܘܬܐ ܡܕܥܐ ܐܘܬܐ ܡܕܥܐ - strengthen them to trade with them. (Ibid).

of the final letter of the verbal form when the first person singular suffix **ا** - is added, the object-suffixes together with the vowel preceding them may be arranged into six slightly varying groups:—

| I. ا preceded by Pt^ha^ha (اِ) | | | | | Affixed to:— 1) Perfect <i>a</i>) 3. m. s. (except Lamad Alap terminating in اِ). <i>b</i>) 3. f. s.; and <i>c</i>) 1. s. - of all verbs. (§ 276. i.) |
|--|-------|---------|----------------------|------|--|
| Person. | No. | gender. | | | |
| i. | sing. | c. | اِنِي | me | 2) Imperfect forms of all Lamad strong verbs without inflectional affixes. (§ 69) |
| | pl. | c. | اِنِي | us | |
| ii. | s. | m. | اِنِي | thee | |
| | „ | f. | اِنِي | „ | |
| | pl. | m. | اِنِي ⁽¹⁾ | you | |
| | „ | f. | اِنِي | „ | 3) Infinitive construct of all verbs. |
| iii. | s. | (2)m. | (اِنِي) اِنِي | him | |
| | „ | f. | (اِنِي) اِنِي | her | |

II. **ا** preceded by **ai** (اِي)

| | | | | | |
|------|-----|----|----------------------------|-----|--|
| i. | s. | c. | اِي | me | Affixed to the Imperative m. s. of all Lamad strong verbs. (§ 276. iii). |
| | pl. | c. | اِي | us | |
| iii. | s. | m. | (اِي) اِنِي ⁽³⁾ | him | |
| | „ | f. | اِنِي | her | |
| | | | | | |

(1) اِنِي : اِنِي are preceded by **Zqapa** (اِ) when affixed to the Infinitive of Lamad Alap **Pe^{AL}** verbs. Ex.

اِنِي + اِنِي = اِنِي m. اِنِي f. - to call you. (§ 282).

(2) 3rd person suffixes assume such forms as given in brackets only when they are added to the Imperfect. 2).

(3) The West Syrians give the vowel **Zqofo** - before **اِنِي** as **اِنِي**.

III. ܐ preceded by Zqāpa (ܐ) .

| | | | | |
|------|-----|----|------------|--|
| i. | s. | c. | ܐܡܝܢ me | } Affixed to:- 1) All the verbal forms (§ 276. I.) terminating in a formative Nūn. |
| | pl. | c. | ܐܡܝܢ us | |
| ii. | s. | m. | ܐܢܝܬ thee | |
| | f. | | ܐܢܝܬ " | |
| | pl. | m. | ܐܢܝܬܝܢ you | } 2) Perfect a) 2. m. s. b) 3. f. pl. (without Nūn). (4) |
| | f. | | ܐܢܝܬܝܢ " | |
| iii. | s. | m. | ܐܢܝܬܝܢ him | } 3) Imperative f. pl. (without Nūn). |
| | f. | | ܐܢܝܬܝܢ her | |

The East Syrian way of marking Pthaha (ܐ) before ܐܢܝܬ as ܐܢܝܬ is natural; but it is pronounced long as if it were Zqāpa - ܐܢܝܬ = *āi*. The letter ܐ of the third person suffix without vowel is always silent. (§ 29. note 1-2). When this ܐ is immediately preceded by a vowel the Yōd (ܐ) following it is pronounced, otherwise that Yod also is kept silent together with the preceding ܐ mute. Ex. ܐܢܝܬܝܢ - *Katliyy* - They killed him; ܐܢܝܬܝܢܐ - *Prokēv* - Save (f.) him. ܐܢܝܬܝܢܐ - *Krāy* - They called him. ܐܢܝܬܝܢܐ - *Krāy* - He called him. At the early stage of the language, as it is still in Chaldaic and Pallahi, the suffixed ܐ followed by Yōd (ܐ) was vocalised *Hvāṣa* (ܐ) as ܐܢܝܬܝܢܐ : ܐܢܝܬܝܢܐ etc., for ܐܢܝܬܝܢܐ : ܐܢܝܬܝܢܐ . etc.

(4) The additional termination Yod (ܐ) of the verbal forms - Pf. 3. f. pl. (I form W. S.), Imper. f. pl. (I form E. & W. S.), Impf. 2. f. s. (W. S. § 69. 1) - is rejected when suffixes are added. In Pf. 3. f. pl. ܐܢܝܬܝܢܐ : ܐܢܝܬܝܢܐ are preceded by Zqāpa (ܐ) only when added to Lamad Alap Pe'AL verbs, as ܐܢܝܬܝܢܐܐ ; when added to any other verbs the Zqāpa (ܐ) before ܐܢܝܬܝܢܐ : ܐܢܝܬܝܢܐ is left out as ܐܢܝܬܝܢܐܐ - They (f.) saved you. ܐܢܝܬܝܢܐܐ - They (f.) visited you. etc.

IV. 𐤀 preceded by H^ewaṣa (𐤇).

| | | | | | |
|------|-----|----|-----|-----|---|
| i. | s. | c. | 𐤇𐤍 | me | } Affixed to:— 1) Perfect 2. f. s. and 2) Imperative f. s. in all verbs. (§ 276. iii.). |
| | pl. | „ | 𐤇𐤍𐤀 | us | |
| iii. | s. | m. | 𐤇𐤍𐤔 | him | |
| | „ | f. | 𐤇𐤍𐤕 | her | |

V. 𐤀 preceded by ‘Amaqa- (𐤀).

| | | | | | |
|------|-----|----|------|------|---|
| i. | s. | c. | 𐤀𐤍 | me | } Affixed to all the verbal forms terminating in Waṣ- (𐤀) (except the Infinitive of Derivative and Deponent verbs). |
| | pl. | „ | 𐤀𐤍𐤀 | us | |
| ii. | s. | m. | 𐤀𐤍𐤔 | thee | |
| | „ | f. | 𐤀𐤍𐤕 | „ | |
| | pl. | m. | 𐤀𐤍𐤔𐤀 | you | |
| | „ | f. | 𐤀𐤍𐤕𐤀 | „ | |
| iii. | s. | m. | 𐤀𐤍𐤔𐤀 | him | |
| | „ | f. | 𐤀𐤍𐤕𐤀 | her | |

VI. 𐤀 preceded by no vowel except that of the verbal form.

| | | | | | |
|------|-----|----|----------|------|---|
| i. | s. | c. | 𐤀 | me | } Affixed to:— 1) all the forms of Lamad weak verbs terminating in a) 𐤀 (except the Infinitive P ^e AL), and b) 𐤀. 2) and to the Imperative m. s. of Lamad weak (Alap) P ^e AL verbs. |
| | pl. | „ | 𐤀𐤀 | us | |
| ii. | s. | m. | 𐤀𐤔 | thee | |
| | „ | f. | 𐤀𐤕 | „ | |
| | pl. | m. | 𐤀𐤔𐤀 | you | |
| | „ | f. | 𐤀𐤕𐤀 | „ | |
| iii. | s. | m. | (𐤀𐤔𐤀) 𐤀𐤔 | him | |
| | „ | f. | 𐤀𐤕 | her | |

Note. When these suffixes (VI) are added to the verbal forms terminating in ז , that ז becomes י changing Alap into Yod: and the Yo'd (א) preceding the ל of 3. m. s. suffix is changed into Wāw (ו) after י and א . Ex.

$\text{אָל} + \text{זָבַע} = \text{אָל} + \text{יָבַע} = \text{אָלִיבַע} - \text{Nekrēv- He will call him.}$

$\text{אָל} + \text{בָּעַד} = \text{אָל} + \text{יָבַד} = \text{אָלִיבָד} - \text{K'rēv- call (thou) him.}$

§ 278. Some peculiarities may be noted with regard to pronunciation when object-suffixes are added.

A. Hard and soft (K.üšāya and Rūkā^ha).

i. When vocalic suffixes (§ 39 note 5) are added to Lamad strong P^eAL verbs the final radical is rendered hard:—

a) In the Perfect 3. m. s. and pl. and 3. f. pl. I form (ie. without Nün) of all P^eAL verbs ⁽¹⁾ except the concave. Ex.

3. m. s. $\text{אָל} + \text{בָּעַד} = \text{אָלִיבָד} - \text{Kat}^h\text{bān- He wrote me.}$

3. m. pl. $\text{אָל} + \text{בָּעַד} = \text{אָלִיבָד} - \text{Kat}^h\text{būn- They [wrote me.}$

„ „ „ $\text{אָל} + \text{בָּעַד} = \text{אָלִיבָד} - \text{Kat}^h\text{būnān- „ „}$

3. f. pl. $\text{אָל} + \text{בָּעַד} = \text{אָלִיבָד} - \text{Kat}^h\text{bān- They (f.) [wrote me. etc.}$

b) In the Imperative m. pl. of strong, Pe-A^lap and Pe-Yo'd verbs. ⁽¹⁾ Ex.

$\text{אָל} + \text{בָּעַד} = \text{אָלִיבָד} - \text{Kut}^h\text{būn- Write (ye) me.}$

$\text{אָל} + \text{בָּעַד} = \text{אָלִיבָד} - \text{Kut}^h\text{būnāy- Write (ye) him.}$

c) In the Imperfect ⁽¹⁾ (terminating [in a radical

(1) And in the Deponent verbs of the EthP^eEL form, e. g.

$\text{אָל} + \text{בָּעַד} = \text{אָלִיבָד} - \text{Et}^h\text{karkāk}^h - \text{he has moved about thee.}$

letter) and in the Infinitive of Pe-Alap and Pe-Yōd verbs. Ex.

ܡܫܬܝܒ + ܐܕܝܢ = ܡܫܬܝܒܐܕܝܢ - *Nērtiv* - he will inherit it (him).

ܡܝܪܬܐܢ + ܐܕܝܢ = ܡܝܪܬܐܢܐܕܝܢ - *L'mērtān* - to inherit me.

Exception:— The third radical of ܡܫܬܝܒ : ܡܫܬܝܒܐ - does not become hard by the addition of vocalic suffixes. (Vide § 71 note 2. c).

ii. When vocalic suffixes are added to Lamad strong P^eAL verbs the final radical becomes soft in the Perfect a) 3. f. s. and b) 1. s. of all verbs. ⁽¹⁾ Ex.

a) 3. f. s. ܡܫܬܝܒ + ܝܬܝܬܝܬܝܐ = ܡܫܬܝܒܐܬܝܬܝܬܝܐ *K^et'avt^hān* - She wrote [me.

ܡܫܬܝܒ + ܝܬܝܬܝܬܝܐ = ܡܫܬܝܒܐܬܝܬܝܬܝܐ *Tak^ht^hān* - She deceived me.

b) 1. s. ܡܫܬܝܒ + ܝܬܝܬܝܬܝܐ = ܡܫܬܝܒܐܬܝܬܝܬܝܐ *L'vak^htē* - I held him.

iii. When suffixes (vocalic or consonantal) are added the inflectional termination Tāw (soft ܐ) of 1. s. becomes hard in all verbs ⁽¹⁾ except Lamad weak P^eAL. ⁽²⁾ Ex.

(1) Also in the Deponent E^thP^eEL.

(2) There is a West Syrian tradition to pronounce 1. s. termination ܐ soft even in the derived forms of Lamad weak verbs when

suffixes are added, as ܐܬܝܬܝܬܝܬܝܐ - *Ak^hrîsōk^h* - I displeased thee;

ܐܬܝܬܝܬܝܬܝܐ - *Aškîsē* - I have watered it (him.) (Nold.)

But according to the best authorities (the late Syrian Archbishops Mgr. C. J. David of Damascus, and Mgr. 'Aloysius Rahmani of Aleppo, joint authors of "Grammatica Aramaica", and L'Abbe Alphonse Mingana, author of "Clef de la Langue Arameenne" and quondam Professor of Syriac at the Syro Chaldean Seminary, Mossul) this Tāw is and should be pronounced hard as the East

ⲡⲓⲛ + ⲛⲓⲛⲓⲛ = ⲡⲓⲛⲓⲛ - *Praktē* - I saved him.

ⲛⲓⲛⲓⲛ + ⲛⲓⲛⲓⲛ = ⲛⲓⲛⲓⲛⲓⲛ - *Prakt'k'ôn* - I saved you.

N. B.— 1. In the verbal forms other than those mentioned above the aspirate - hard or soft - of ⲛⲓⲛⲓⲛ is retained unchanged even with the addition of object-suffixes.

2. The final letter keeping the place of a soft ⲛⲓⲛⲓⲛ in increased verbs does not get hard or doubled by virtue of the initial vowel of the suffix added to it: as, ⲛⲓⲛⲓⲛⲓⲛ - *Kattēlai* (not *Kattellay*) - kill him. (see B. ii. below).

3. Kâp (ⲕ) of the second person object-suffixes is always soft.

B. Short and long.

i. a) According to § 5. note 4 the vowel on the penultimate followed by a single non-vocalised consonant is pronounced long. The silent letters Yo'd (ⲱ) and He' (ⲉ) occurring singly or together at the end of a word do not affect the utterance of the final syllable.

Hence ⲛⲓⲛ is pronounced *ān*, ⲛⲓⲛ - *īn*, ⲛⲓⲛ - *ān*, ⲛⲓⲛⲓⲛ - *iv*, ⲛⲓⲛⲓⲛ - *ün*, ⲛⲓⲛⲓⲛ - *üy* (§ 277 f. n. 3.) ⲛⲓⲛⲓⲛ - *ai*. etc; ⲛⲓⲛⲓⲛ - *ēn*, ⲛⲓⲛⲓⲛⲓⲛ - *ēv* etc. (§ 5. 3. c.).

b) ⲡⲓⲛ and ⲡⲓⲛ terminating a word are pronounced short (Vide § 5. note 5; § 11. 1; § 29 note 1. 2).

ii. When vocalic suffixes are added to the Imperative m. s. of Lamad strong verbs (simple or derivative) the short vowel on the penultimate is produced a little in order to facilitate the soft or undoubled

Syrians invariably do, as ⲛⲓⲛⲓⲛⲓⲛ - *Ak'rito'kh*; ⲛⲓⲛⲓⲛⲓⲛ - *Ašk'itē*. etc.

utterance of the final letter. (Vide. Clef. § 18; § 21; § 38). ܐܘܒܝܕܝܐ - 'a'vēdāi - (W. S. ܐܘܒܝܕܝܐ - 'a'b'ēdōi) do it; ܬܐܡܝܐ - t.'āmāi, (W. S. ܬܐܡܝܐ - t.'āmōi) taste it; ܟܐܒܒܝܠܝܢ - k.abbēlain (Mal. k.amlēlain), (W. S. ܟܐܒܒܝܠܝܢ - k.ābēlain) Receive me; ܫܐܒܒܐܗܝܐ - š'abbāh.āi (Mal. s.ambāh.āi) - (W. S. ܫܐܒܒܐܗܝܐ - š'ābāhoi) Glorify him; ܐܘܪܝܐ - aurēvē - (W. S. ܐܘܪܝܐ - aurēb^he) Magnify her; ܫܐܘܪܝܐ - š'auzēvain - (W. S. ܫܐܘܪܝܐ - š'auzēb^hain) deliver me. etc.

iii. a) The East Syrians of Malabar hold a tradition not to produce the Pt^haḥa (÷) of the first person plural suffix ܐܢܝܢ in order to distinguish it by sound from the singular ܐܢܝ , which is pronounced long. So they pronounce ܦܪܟܐܢ - park.ān - He saved us (instead of park.ān); ܫܐܕܪܐܢ - š'ad.ran - He sent us (instead of š'ad.rān). etc.

b) For the same reason they also shorten the Zqapa (÷) of the first person plural suffix ܐܢܝܢ , as ܦܪܟܐܢ - prak.tan - thou hast saved us (instead of prak.tān). ܟܪܝܬܐܢ - k'raytan - thou hast called us (instead of k'raytān). etc.

c) But the Zqapa (÷) at the end of the verbal forms, like ܐܕܝܐ , ܐܕܝܐ , ܐܕܝܐ etc. standing before the first person plural suffix Nün (ܢ) after the elision of the final radical Aḥap (ܐ) is not shortened, not only because

it is no augment for the suffix but also because the elided final radical is to be restored by the produced pronunciation of the vowel preceding it. In such combinations, therefore, the Zqāpa preceding Nün (ن) is naturally pronounced long, as, ن + كَرَان = نَكَارَان - *k'rān* he called us (not *k'ran*); ن + هَادِدَان = نَهَادِدَان - *Haddān* - (Mal. *Handān*) gladden us [not *Haddan* or *Handan*]; ن + أَصْوَان = نَأْصْوَان - *Ašvān* - make us worthy (not *Ašvan*). etc.

LESSON LII.

OBJECT-SUFFIXES.

GROUP I. (§ No. 277 I.)

a) Perfect 3. m. s.

§ 279. When vocalic suffixes (Group I.) are added to Pf. 3. m. s.:— 1) the penultimate loses its vowel *a*) in all the different forms, — Simple, Derivative, Deponent — of Lamad strong verbs excepting the P^{AL} of Geminate (§ 85) and P^{AL} and AP^{EL} of Concave Verbs, which do not undergo any change, and *b*) in the Derivative (and Deponent) forms of Lamad weak verbs (which retain the final Yōd parting with the vowel H^{va}ssa-i); 2) besides, if the verb be Lamad strong triliteral or Geminate (like كَرَان , هَادِدَان , أَصْوَان etc.) or Deponent formed of such verbs (like نَكَارَان , نَهَادِدَان , نَأْصْوَان)

the first radical receives also Pt^ha^ha (÷), and the final radical gets hard.

N. B.— 1. The consonantal suffixes جـ : ذه of this group are suffixed without any change in the verbal form except in pf. 1. s. of all Lamad strong verbs and Lamad weak Derivative verbs (§ 281) and in the Infinitive of Lamad weak P^cAL verbs (§ 282).

2. The different groups of object suffixes are added to the various forms and groups of Deponent verbs as they are added to the corresponding forms and groups of Active verbs with the same change of vowels and aspirations. (see f n. 2. below p. 266).

4. Read the following paradigms of suffixed conjugations given in double pages from the right hand page to the left. The page numbers may be inverted accordingly.

[illegible]

| I s. | Changed form | Verb | Kind of verb | Form of verb |
|--------------------------|--------------|--------------------------------|--|---|
| ا | | | | |
| a اكتب
P. 266) | اكتب | اكتب
He wrote | Strong | } P ^e AL |
| اكل | اكل | اكل
He ate | Pe-Alap | |
| اعلم | اعلم | اعلم
He knew | Pe-Yod | |
| b اخد | اخد | اخد
He deceived | Geminate | } PA ^e EL |
| c اسمع | اسمع | اسمع
He heard | Concave | |
| d اكتب | اكتب | اكتب
He wrote | Lamad strong
(1) [see p. 266] | |
| ابعد | ابعد | ابعد
He made to weep | L. Weak | } AP ^h EL |
| e اكتب | اكتب | اكتب
He composed | L. Strong | |
| f اوكل | اوكل | اوكل
He fed | Do. Pe-weak | |
| g اخذ | اخذ | اخذ | Geminate | } Deponent. S ^h AP ^h EL |
| h اخذ | اخذ | اخذ
He withheld | Concave | |
| اخذ | اخذ | اخذ
He made to weep | Lamad weak | |
| i اوكل | اوكل | اوكل
He liberated | L. Strong | } |
| اكمل | اكمل | اكمل
He completed | L. Weak | |
| j اخذ | اخذ | اخذ
He encompassed | ET ^h P ^e EL
L. Strong | |
| k اوكل | اوكل | اوكل
He promised | ES ^h TAP ^h AL
L. Weak | (2) Deponent. S ^h AP ^h EL |

b) Perfect 3. f. s.

§ 280. When vocalic suffixes are added to Pf. 3. f. s. :— 1) in verbs (Simple, Derivative or Deponent) whose primary form (ie., Pf. 3. m. s.) terminates in a strong letter, the letters preceding the feminine termination أ are vocalised as in the corresponding masculine form (Pf. 3. m. s.); 2) in verbs whose primary form terminates in ي (simple) or ي (Derivative or Deponent) the verbal form remains unchanged. (cfr. § 279. N. B. 1).

Note. In adding vocalic suffixes to Pf. 3. f. s. of Lamad weak Derivative or Deponent verbs the East Syrians change the Pthaha (أ) preceding the termination (أ) into Zqapa (أ), while the West Syrians naturally pronounce it (أ) long, for the sake of euphony. (Vide § 278. B. ii). Ex.

Foot notes to page 265;—

(1) The suffixed inflexion of other Lamad strong PA'EL verbs—Pe-Alap, Pe-Yōd, Geminate, Concave—is similar. Ex. Gem.

أَفْخَلْتُ — He humiliated me. أَفْخَلْتُ — He raised me.

(2) The suffixed inflexion of Deponent verbs is rare. أَفْخَلْتُ — to remember, and أَفْخَلْتُ to go round, encompass, are of most frequent occurrence with object suffixes.

W. S. a أَفْخَلْتُ ; b أَفْخَلْتُ ; c أَفْخَلْتُ ; d أَفْخَلْتُ ;
e أَفْخَلْتُ ; f أَفْخَلْتُ ; g أَفْخَلْتُ ; h أَفْخَلْتُ ;
i أَفْخَلْتُ ; j أَفْخَلْتُ ; k أَفْخَلْتُ .

E. S. $\text{شك} + \text{أشكر} = \text{أشكر} - \text{Audyāsān}$
 W. S. $\text{شك} + \text{أشكر} = \text{أشكر} - \text{,,}$

} She thanked me.

E. S. $\text{شك} + \text{أشكر} = \text{أشكر} - \text{Audyask'hôn}$
 W. S. $\text{شك} + \text{أشكر} = \text{أشكر} - \text{Audyask'hün}$

} She thanked you.

Suffixed Conjugation

[illegible]

I b) Pf. 3. f. s.

| I s.
س | Changed
form | Verb | Kind of verb | Form
of verb |
|---------------------|-----------------|------------------------|--------------|--------------------|
| a س س س
(P. 270) | س س س | س س س
She wrote | Strong | Pe'AL |
| b س س س | س س س | س س س
She ate | Pe-Alap | |
| c س س س | س س س | س س س
She knew | Pe-Yōd | |
| d س س س | س س س | س س س
She deceived | Geminate | |
| e س س س | س س س | س س س
She heard | Concave | |
| f س س س | س س س | س س س
She called | Lam: Alap | PA'EL |
| g س س س
(P. 270) | (2) س س س | س س س
She wrote | L. Strong | |
| h س س س | س س س | س س س
She gladdened | L. Weak | |
| i س س س | س س س | س س س
She composed | L. Strong | AP ^h EL |
| j س س س | س س س | س س س
She fed | Do. Pe-weak | |
| k س س س | س س س | س س س
She deceived | Geminate | |
| l س س س | س س س | س س س
She raised | Concave | |
| m س س س | س س س | س س س
She thanked | L. weak | |

| | | | | | |
|---|---------|---|---|---|---|
| " | جف : جف | " | " | " | " |
| " | جف | " | " | " | " |
| " | جف : جف | " | " | " | " |
| " | جف : جف | " | " | " | " |

Foot notes to page 268-9:—

(1) Very rarely جف : جف are suffixed to the changed form, as جف - She conceived you. (Nold. § 182).

(2) The suffixed inflexion of other Lamad strong PA'EL verbs is similar. Ex. Geminate: جف - She humiliated. جف - She humiliated me; جف - She humiliated thee. جف - She humiliated you. etc. Concave: جف - She erected; جف - . . . thee. جف - . . . you. etc.

(3) Vide § 279. N. B. 2.

W. S. a) جف; b) جف; c) جف;
d) جف; e) جف; f) جف; g) جف;
h) جف; i) جف; j) جف; k) جف;
l) جف; m) جف;

| | | | | | |
|---|--------|--------|---------------|-------------------------------------|-----------------------------|
| n | ܢܫܠܝܬܐ | ܢܫܠܝܬܐ | ܢܫܠܝܬܐ | L Strong | Deponent S ^{AP} EL |
| | | | She liberated | | |
| o | ܢܫܠܡܬܐ | ܢܫܠܡܬܐ | ܢܫܠܡܬܐ | L. weak | |
| | | | She completed | | |
| p | ܢܫܠܡܬܐ | ܢܫܠܡܬܐ | ܢܫܠܡܬܐ | ET ^h P ^c EL | Deponent S ^{AP} EL |
| | | | encompassed | L. Strong | |
| q | ܢܫܠܡܬܐ | ܢܫܠܡܬܐ | ܢܫܠܡܬܐ | ES [∇] TAP ^h AL | Deponent S ^{AP} EL |
| | | | She promised | L. weak. | |

c) Perfect 1. s.

§ 281. When object suffixes (vocalic or consonantal) are added to Pf. 1. s. the inflectional termination ܐ becomes hard (ܐ) and (on the letters preceding it) the vowels of the primary form (Pf. 3. m. s.) are restored in all verbs excepting Lamad Alap P^cAL verbs, which take suffixes without any modification in the verbal form (Pf. 1. s.) [cfr. § 276. iii; § 278 A. iii & f. n.]:





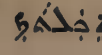


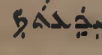


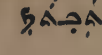


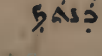


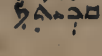


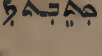


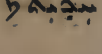





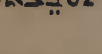











n) ܢܫܠܡܬܐ;

o) ܢܫܠܡܬܐ; p) ܢܫܠܡܬܐ; q) ܢܫܠܡܬܐ.

Suffixed Conjugation

[illegible]

I c.) Pf. 1. s.

| II. s.
m.  | Changed
form | Verb | Kind of verb | From
of
verb |
|---|---|--|-----------------------------|--------------------|
| a 
(see p. 274) |  | 
I wrote | Strong | P ^e AL |
| b  |  | 
I ate | Pe-Alap | |
| c  |  | 
I knew | Pe-Yod | |
| d  |  | 
I deceived | Geminate | |
| e  |  | 
I Judged | Concave | |
| f  |  | 
I called | L. Alap | PA'EL |
| g  |  | 
I wrote | (1) see p. 274
L. Strong | |
| h  |  | 
I gladdened | L. weak. | |
| i  |  | 
I composed | L. Strong | AP ^h EL |
| j  |  | 
I fed | Do. Pe-weak | |
| k  |  | 
I deceived | Do. Geminate | |
| l  |  | 
I raised | Do. Concave | |
| m  |  | 
I thanked | L. weak | |

| | | | | |
|---|--------------|---|---|---|
| " | أَفْجَعْتُ | " | " | " |
| " | أَفْجَعْتِ | " | " | " |
| " | أَفْجَعْتُمْ | " | " | " |
| " | أَفْجَعْتُمْ | " | " | " |

Foot notes to page 273:—

(1) Suffixed conjugation of other Lamad strong PA'EL verbs is similar. Ex. Geminate أَفْجَعْتُ - I deceived. أَفْجَعْتُكَ - I deceived thee.

- W. S.— a) أَفْجَعْتُ b) أَفْجَعْتِ c) أَفْجَعْتُمْ
d) أَفْجَعْتُمْ e) أَفْجَعْتُمْ f) أَفْجَعْتُمْ g) أَفْجَعْتُمْ
h) أَفْجَعْتُمْ i) أَفْجَعْتُمْ j) أَفْجَعْتُمْ k) أَفْجَعْتُمْ
l) أَفْجَعْتُمْ m) أَفْجَعْتُمْ

| | | | | | |
|---|------------|------------|----------------|------------------------------------|----------------------|
| n | نَافِوَاخْ | نَافِوَاخْ | نَافِوَاخْ | L. Strong | } S ^{AP} EL |
| | | | I libreated | | |
| o | نَافِوَاخْ | نَافِوَاخْ | نَافِوَاخْ | L. weak | |
| | | | I completed | | |
| p | نَافِوَاخْ | نَافِوَاخْ | (2) نَافِوَاخْ | ET ^h P ^c EL | } Deponent |
| | | | I encompassed | L. Strong | |
| | نَافِوَاخْ | نَافِوَاخْ | نَافِوَاخْ | E ^s TAP ^h AL | |
| q | | | I promised | L. weak | |

d) Infinitive.

§ 282. When vocalic suffixes are added to the Infinitive :—

1) The vowel on the penultimate is removed in Lamad strong P^cAL verbs excepting the Concave (which remains unchanged).

2) In Lamad Alap P^cAL verbs the Z^cqapa (اِ) on the Penultimate is removed and the final Alap is changed into Yōd; and this ى receives Z^cqapa (اِ) with the consonantal suffixes جَافِ : جَافِ (cfr. § 277. I. 1.)

3) In the Deponent, PA^cEL and other increased forms of verbs a Ta^w soft (اِ) is appended to the verbal form when object suffixes (vocalic or consonantal) are added (cfr. 278 A ic; § 279. N. B.).

(2) Vide § 279. N. B. 2.

W. S. n) نَافِوَاخْ o) نَافِوَاخْ

p) نَافِوَاخْ q) نَافِوَاخْ

Suffixed Conjugation

[illegible]

I. d.) Infinitive.

| I. s.
شعب | Changed
form | Verb | Kind of
verb | Form of
verb |
|-----------------------------------|-----------------|---|-------------------------|---------------------|
| a لَمَحَّ دَـبْ
(see page 278) | لَمَحَّ دَـبْ | لَمَحَّ دَـبْ
to write | L. Strong | Pe'AL |
| b لَمَحَّ دَـلْ | لَمَحَّ دَـلْ | لَمَحَّ دَـلْ
to eat | do. Pe-Alap | |
| c لَمَحَّ دَـسْ | لَمَحَّ دَـسْ | لَمَحَّ دَـسْ
to inherit | do. Pe-Yod | |
| d لَمَحَّ دَـخْ | لَمَحَّ دَـخْ | لَمَحَّ دَـخْ
to deceive | do. Gemin-
ate | |
| e لَمَحَّ دَـنْ | لَمَحَّ دَـنْ | لَمَحَّ دَـنْ
to judge | do. Concave | |
| f لَمَحَّ دَـجْ | لَمَحَّ دَـجْ | لَمَحَّ دَـجْ
to choose | L. Alap | PA'EL |
| g لَمَحَّ دَـخَّ | لَمَحَّ دَـخَّ | لَمَحَّ دَـخَّ
to sanctify | L. Strong
1 (P. 278) | |
| h لَمَحَّ دَـسَّ | لَمَحَّ دَـسَّ | لَمَحَّ دَـسَّ
to purify | L. weak | |
| i لَمَحَّ دَـجَّ | لَمَحَّ دَـجَّ | لَمَحَّ دَـجَّ ¹
to compose | L. Strong | AP ^h EL |
| j لَمَحَّ دَـجَّ | لَمَحَّ دَـجَّ | لَمَحَّ دَـجَّ
to deceive | Geminate | |
| k لَمَحَّ دَـجَّ | لَمَحَّ دَـجَّ | لَمَحَّ دَـجَّ
to raise | Concave | |
| l لَمَحَّ دَـجَّ | لَمَحَّ دَـجَّ | لَمَحَّ دَـجَّ
to thank | L. weak | SAP ^h EL |
| m لَمَحَّ دَـجَّ | لَمَحَّ دَـجَّ | لَمَحَّ دَـجَّ
to liberate | L. Strong | |

| | | | | | |
|--------------------------------|---|---|---|---|---|
| ” : لَمَّيْمَلَا جَفَا : | ” | ” | ” | ” | ” |
| ” : لَمَّيْمَلَا جَفَا جَفَا : | ” | ” | ” | ” | ” |
| ” : لَمَّيْمَلَا جَفَا جَفَا : | ” | ” | ” | ” | ” |

Note. 1. In very antique writings 3rd person singular suffixes- لَمَّيْمَلَا m. لَمَّيْمَلَا f. are rarely found added to the Infinitive of Lamad strong Pe^{AL} verbs, as لَمَّيْمَلَا - to take him; لَمَّيْمَلَا - to reward her; لَمَّيْمَلَا - to entice him. etc. (Nold. § 191).

2. To the Infinitive of Lamad Alap Pe^{AL} verbs لَمَّيْمَلَا : جَفَا may very rarely be found suffixed by merely dropping the final Alap. as, لَمَّيْمَلَا : لَمَّيْمَلَا - to call you.

3. Nūn of the first person singular suffix together with the preceding Ptāha (÷) may be left out when added to the Infini-

Foot notes to page 277:-

1. Suffixed conjugation of other groups of increased verbs in the Infinitive offers no difference in mode. Ex.

لَمَّيْمَلَا - to deceive. لَمَّيْمَلَا - to deceive me. etc.

W. S. a) لَمَّيْمَلَا ; b) لَمَّيْمَلَا ; c) لَمَّيْمَلَا ;

d) لَمَّيْمَلَا ; e) لَمَّيْمَلَا ; f) لَمَّيْمَلَا ;

g) لَمَّيْمَلَا ; h) لَمَّيْمَلَا ; i) لَمَّيْمَلَا ;

j) لَمَّيْمَلَا ; k) لَمَّيْمَلَا ; l) لَمَّيْمَلَا ;

m) لَمَّيْمَلَا ;

| | | | | | |
|---|--------------------|--------------------|--------------------|-------------------------------------|-----------|
| n | لَمَّا تَمَلَّكْتُ | لَمَّا تَمَلَّكْتُ | لَمَّا تَمَلَّكْتُ | L. weak | Deponent. |
| | | | to complete | | |
| o | لَمَّا تَمَلَّكْتُ | لَمَّا تَمَلَّكْتُ | لَمَّا تَمَلَّكْتُ | ET ^h P ^e EL | |
| | | | to encompass | L. Strong | |
| p | لَمَّا تَمَلَّكْتُ | لَمَّا تَمَلَّكْتُ | لَمَّا تَمَلَّكْتُ | ES ^v TAP ^h AL | |
| | | | to promise | L. weak | |

tive of derived verbs, as. لَمَّا تَمَلَّكْتُ - to save me, لَمَّا تَمَلَّكْتُ - to purify me. etc. This usage is generally restricted to prose. (Ming. 498).

4. The 3rd person plural suffixes لَمَّا تَمَلَّكْتُ : لَمَّا تَمَلَّكْتُ - (generally added to nouns. § 39, Pt. I.) may be added to the Infinitive of derived verbs, as لَمَّا تَمَلَّكْتُ - to save them; لَمَّا تَمَلَّكْتُ - to purify them. etc. (Vide § 276. iv. f. n. [3]).

e) Imperfect forms of verbs terminating in a strong letter without the inflectional terminations.

§ 283. When vocalic suffixes are added to the forms of Imperfect terminating in a strong letter without the inflexional terminations (Pt. I. § 69) the penultimate loses its vowel in all kinds and forms of verbs excepting the P^eAL and AP^hEL forms of Concave verbs (which remain un-altered with suffixes). If the verb be Deponent of the ET^hP^eEL form the first radical receives Pthāḥa (÷) in addition (cfr. § 276 iii; § 278 A i a, c, § 279 N. B.).

W. S. n) لَمَّا تَمَلَّكْتُ o) لَمَّا تَمَلَّكْتُ;
p) لَمَّا تَمَلَّكْتُ.

Suffixed Conjugation

[illegible]

I e) Imperfect with strong final letter.

| I s. | Changed form | Verb | Kind of verb | Form of verb |
|--|------------------------|---|----------------------|---------------------|
| سَلَب | | | | |
| a يُجَلِّسُ
(see page 282) | يُجَلِّسُ | يُجَلِّسُ
He will write | Strong
3. m. s. | } P ^e AL |
| تُجَلِّسُ | تُجَلِّسُ | تُجَلِّسُ
She will write | 3. f. s. | |
| تُجَلِّسُ | تُجَلِّسُ | تُجَلِّسُ
Thou wilt write | 2. m. s. | |
| nil | أُجَلِّسُ | أُجَلِّسُ
I will write | 1. s. | |
| nil | يُجَلِّسُ | يُجَلِّسُ
We wilt write | 1. pl. | |
| b يُجَلِّسُ | يُجَلِّسُ | يُجَلِّسُ
He will eat | Pe-Alap
3. m. s. | } P ^e AL |
| c يُجَلِّسُ | يُجَلِّسُ | يُجَلِّسُ
He will inherit | Pe-Yōd
3. m. s. | |
| d يُجَلِّسُ | يُجَلِّسُ | يُجَلِّسُ
He will deceive | Geminate
3. m. s. | |
| e يُجَلِّسُ | يُجَلِّسُ | يُجَلِّسُ
He will judge | Concave
3. m. s. | } P ^e EL |
| f يُجَلِّسُ | يُجَلِّسُ | يُجَلِّسُ
He will write | Strong
3. m. s. | |
| g يُجَلِّسُ | يُجَلِّسُ | يُجَلِّسُ
He will deceive | Geminate
3. m. s. | |
| يُجَلِّسُ | يُجَلِّسُ | يُجَلِّسُ
He will erect | Concave
3. m. s. | } Ap ^h . |
| h يُجَلِّسُ | يُجَلِّسُ | يُجَلِّسُ
He will compose | Strong
3. m. s. | |

Note. 1. In the Syriac version- P^siṭha- of the Holy Bible
3. m. & f. s. suffixes ܡܢܐ m. ܡܢܐ f. are frequent instead of ܡܢܐ
m. ܡܢܐ f. added to the forms of the Imperfect ending in a non-
terminational strong letter. Ex. ܡܢܐ ܡܢܐ - He will kill him
ܡܢܐ ܡܢܐ - He will save her. etc. ܡܢܐ ܡܢܐ

1. It is useless to enunciate the different persons and genders of all the Imperfect forms terminating in a non-terminal strong letter. Of the following verbs only 3. m. s. is given as model.

W. S. a. [∇]تَجَنَّبْ; b. [∇]تَرَجَّلْ; c. [∇]تَرَأَّى; d. [∇]تَنَجَّبْ; e. [∇]تَرَجَّلْ; f. [∇]تَجَنَّبْ; g. [∇]تَرَجَّلْ; h. [∇]تَجَنَّبْ;

| | | | | | |
|---|------------|------------|-------------------|--|----------------------|
| i | יִשְׁחָדֵב | יִשְׁחָדֵב | יִשְׁחָדֵב | Geminate
3. m. s. | } AP ^h EL |
| | | | He will deceive | | |
| j | יִשְׁמָרֵב | יִשְׁמָרֵב | יִשְׁמָרֵב | Concave
3. m. s. | } AP ^h EL |
| | | | He will raise | | |
| k | יִשְׁמָרֵב | יִשְׁמָרֵב | יִשְׁמָרֵב | L. Strong
3. m. s. | } AP ^h EL |
| | | | He will liberate | | |
| l | יִשְׁחָדֵב | יִשְׁחָדֵב | יִשְׁחָדֵב | L Strong
ET ^h PC ^h EL
3. m. s. | } Deponent |
| | | | He will encompass | | |
| m | יִשְׁחָדֵב | יִשְׁחָדֵב | יִשְׁחָדֵב | ET ^h PA ^h AL
3. m. s. | } Deponent |
| | | | He will approach | | |

2. In the Sinaitic codex יִשְׁחָדֵב is used instead of יִשְׁחָדֵב. Ex יִשְׁחָדֵב = יִשְׁחָדֵב - I will take him. And very rarely יִשְׁחָדֵב instead of יִשְׁחָדֵב, as יִשְׁחָדֵב = יִשְׁחָדֵב - He oppresses him; or, we constrain him.

3. Object suffixes of group II are added to the second person masculine singular Imperfect of verbs ending in a strong letter for expressing a more polite request, often preceded by the negative לֹא. Ex. יִשְׁחָדֵב - Thou shalt accept her; or please, accept her. וְלֹא יִשְׁחָדֵב - And please, lead us not into temptation.

§ 284. **Syntax.** I. A pronoun standing as the direct object of a transitive (active or deponent) verb is put in the accusative with Prep. Lamad or suffixed to it. Ex.

W. S.

i. יִשְׁחָדֵב; j. יִשְׁמָרֵב; k. יִשְׁמָרֵב; l. יִשְׁחָדֵב;
m. יִשְׁחָדֵב.

סָהַרְתָּ = סָהַרְתָּ - He killed her.

סָהַרְתָּ = סָהַרְתָּ - She killed him.

אֶזְכְּרְךָ = אֶזְכְּרְךָ - Pf. He remembered thee. Impf. I will remember thee.

II. For the sake of emphasis a verb takes the object suffix agreeing (in gender number and person) with the direct object (in the acc.) which generally follows the verb with Prep. Lamad. Ex.

לִפְתָּח לְעַמּוּ - He disturbed our people.

רָאִיתִי אִישׁ - I have seen the man.

Note. 1. A word or words may come between the suffixed verb and the direct object. Ex. סָפַד לְנַפְשׁוֹ - For he judged himself. אָבַר אֶת יוֹנָס לְבֶרֶךְ - The fish brought Jonas safe to the dry land.

2. Sometimes the object may precede the suffixed verb. Ex. אֶלְיָאָה אֶתְּרָפָה - Jezabel persecuted Elias. Rarely, Prep. לְ may not be added to the object emphasized by the object suffix. Such construction is frequent in the Pšit̃ha version of the Holy Bible. Ex.

אֶתְּרָפָה אֶתְּרָפָה - He left his wife to his brother.

אֶתְּרָפָה אֶתְּרָפָה - I threw away its dust.

3. When the object suffix stands for more than one noun of different genders it may agree with the first one. Ex.

אֶתְּרָפָה אֶתְּרָפָה - Who will preserve grace and truth?

III. The Infinitive absolute (ie. without לְ) is put together with any other verbal form of the same verb for expressions denoting emphasis, repetition, intensity etc. Ex. אֶתְּרָפָה - He prayed earnestly.

אֶפְרַיִם בְּיָדֵי יְהוָה - I have firmly hoped in the Lord.

Note. 1. The Infinitive absolute generally precedes the verb it emphasises; but sometimes it may follow the verb (for the sake of greater emphasis). Ex. אֲנִי אֶפְרַיִם בְּיָדֵי יְהוָה - It is yours to speak. אֲרִיזָה אֲנִי - Arise thou.

2. 'In very rare cases when the Infinitive absolute is used the finite verb is left out altogether'. Ex.

וַיִּשְׁלַח אֶת פָּאֹל בְּיָדֵי יְהוָה - And sometimes they put Paul to bonds and at other times they stoned him. (Nold. § 287).

3. Rarely, a participle agreeing with the finite verb may stand instead of the Infinitive absolute for emphasis. Ex.

וְיָמָּה אֲנִי אֶפְרַיִם בְּיָדֵי יְהוָה - Because Thou hast said about the very sheep: "It will surely die and it will surely perish". (Aphr.).

4. An abstract noun (or nominal Infinitive) of the same finite verb or of a different verb having an allied meaning often stands in place of the Infinitive absolute, especially, when the action denoted by the verb is to be defined. Ex.

וַיָּמָּה אֲנִי אֶפְרַיִם בְּיָדֵי יְהוָה - He died an evil and painful death (or, he died miserably and painfully).

וַיִּשְׁלַח אֶת פָּאֹל בְּיָדֵי יְהוָה - He has been well brought up.

וַיִּשְׁלַח אֶת פָּאֹל בְּיָדֵי יְהוָה - For, lo, I have been killed twenty times. וַיִּשְׁלַח אֶת פָּאֹל בְּיָדֵי יְהוָה - They fell asleep.

5. There are very rare instances of emphatic expression with the Infinitive absolute and an abstract noun of the same finite verb. Ex. וַיִּשְׁלַח אֶת פָּאֹל בְּיָדֵי יְהוָה - Thou art suffering a bad death (or, Thou art surely dying a bad death).

6. Sometimes a word or words may intervene between the verb and the emphatic Infinitive absolute. Ex. וַיִּשְׁלַח אֶת פָּאֹל בְּיָדֵי יְהוָה - Was it sharp? וַיִּשְׁלַח אֶת פָּאֹל בְּיָדֵי יְהוָה - Only give command Oh! King.

IV. To denote a mental idea, phrase, clause or verbal noun (Infin.) the Demonstrative הַזֶּה f. s. הַזֶּה is employed, especially, when preceded by a particle. (cfr. § 63. vii). Ex. $\text{וְהָיָה כִּי יִתֵּן אֱלֹהֵינוּ לָנוּ אֶת בְּנוֹנוֹ וְהָיָה לָנוּ$ – God loved us so far that He gave His son for us. $\text{אֲנִי לֹא אֶחְבֵּד כִּי תִשְׁמַח בְּעָלֶיךָ לָלֶכֶת אֶל הָעִיר$ – I don't like that you desire to go to the city.

Vocabulary.

- | | |
|--|--|
| מְבֻטָּל m. the invited; guest. | חֲבִיל m. bramble; bush. |
| זָכַק Aph. to measure, to give opinion. | $\text{הִסִּיד} - \text{הָאֵד}$ PA. to root up; to pull down. |
| $\text{הָבֵס} - \text{הָבֵס}$ to wrap; to swathe; to go round; to encircle, encompass, | $\text{חָבַה$ PA. to blind; to darken. |
| כֶּדֶשׁ m. bowels; belly; paunch. | $\text{בְּבוּשֵׁי בִּדְיוֹן}$ m. swaddling clothes. |
| כִּתְלֵי m. assembly; multitude; congregation. | $\text{הִסִּיד} - \text{הָאֵד}$ to root up; to eradicate. |
| בְּלִילִי m. rational; endowed with speech. | עֲמֻקָּה f. gulf; abyss. |
| מְבַלְעֵלֵל m. corrupting; corruptor; rapacious; pestilent. | $\text{הִתְבַּהֵּל} - \text{הִתְבַּהֵּל}$ f. gluttony; vanity. |
| בֶּטֶן m. i. the womb; inner part. ii. cote, fold; byre. | הִנְחִיף Aph. to lower, to let down. |
| אֶבֶן יָקָרָה f. precious stone. | מִצְוָה m. significance; gesture; symbol; command; will. |
| מִדְבָּר tabernacle; temporary tent; sojourn. | הִתְחַלַּף Et ^h PA. to be weak, to succumb. |
| הִפְכֵּהוּ PA. to overthrow; to waste. | הִתְחַלַּף Aph. to grant; to answer. |
| | $\text{הִתְחַלַּף} - \text{הִתְחַלַּף}$ to ruffle; to trouble, stir, move. |

Exercise 49 A.

[illegible]

בְּחִיבָהּ לִי אֵלֶּיךָ וְהִנֵּה אֲנִי בְּחִיבָהּ לְךָ (Prov.) 16 מִן
 מִיָּדְךָ מִצְוָה לְכָדֹב. (Aphr.) 17 אֲנִי בְּחִיבָהּ לְךָ וְלֹא
 בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ. (Aphr.) 18 אֲנִי בְּחִיבָהּ
 לְךָ וְלֹא בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ. 19
 לְךָ וְלֹא בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ. 20
 וְלֹא בְּחִיבָהּ לְךָ (לֹא בְּחִיבָהּ) וְלֹא בְּחִיבָהּ לְךָ. 21
 בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ. 22
 לְךָ וְלֹא בְּחִיבָהּ לְךָ (Math. 5.28) וְלֹא בְּחִיבָהּ לְךָ. 23
 בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ (Aphr.) 24 וְלֹא בְּחִיבָהּ
 לְךָ וְלֹא בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ: בְּחִיבָהּ לְךָ
 וְלֹא בְּחִיבָהּ לְךָ. 25 וְלֹא בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ
 וְלֹא בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ
 וְלֹא בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ. 26 וְלֹא בְּחִיבָהּ לְךָ
 וְלֹא בְּחִיבָהּ לְךָ. 27 וְלֹא בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ
 וְלֹא בְּחִיבָהּ לְךָ (Th. Eds.) 28 וְלֹא בְּחִיבָהּ לְךָ
 וְלֹא בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ וְלֹא בְּחִיבָהּ לְךָ
 וְלֹא בְּחִיבָהּ לְךָ (Ibid.) 29 וְלֹא בְּחִיבָהּ לְךָ
 וְלֹא בְּחִיבָהּ לְךָ (Aphr.) 30 וְלֹא בְּחִיבָהּ לְךָ
 וְלֹא בְּחִיבָהּ לְךָ (Ibid.) 31 וְלֹא בְּחִיבָהּ לְךָ
 וְלֹא בְּחִיבָהּ לְךָ (cf. § 30. 6) וְלֹא בְּחִיבָהּ לְךָ
 וְלֹא בְּחִיבָהּ לְךָ (Ibid.) 32 וְלֹא בְּחִיבָהּ לְךָ

33 (Ps.) . 34 (Aphr.) . 35 (Ibid.) . 36 . 37 . 38 . 39 . 40 . 41 . 42 . 43 . 44 (Act. Mar.) . 45 . 46 . 47 (A. M.) . 48 . 49 . 50 (Aphr.) .

[illegible]

Exercise 49 B. (1)

1. Blessed is Mary, who brought Him forth. 2. A rapacious animal has eaten me. 3. Behold, the evil one has ruffled the creation by his cunningness. 4. When I brought Thee forth in the cave Thou showed me Thy glory. 5. The Virgin Mary bore Thee whilst Thou bearest the height (heaven) and the depth (earth). 6. She wrapped Him in swaddling clothes and in the manger placed Him, Who united His god-head with our humanity. 7. On Friday, in the beginning, God created Adam from the dust and inhaled spirit into him, and made him rational. 8. Blessed is He Who sowed His Gospel from ends to ends of the world. 9. The Lord hath rewarded me according to my justice. 10. The mother who brought Him forth sings praise. 11. Blessed is the Lord, Who did not give us (as) food to their teeth. 12. The holy Virgin (lit. virgin of holiness) called me today that I may speak to her. 13. The carnal eye (lit. the eye of the flesh) has not seen Him. 14. I have called Thee, Lord, everyday (ص). 15. And I sought him, but did not see him. 16. (She) changed his name and called him Cyriac (Kuriakos). 17. Thy just (ones) will wait for me when Thou wilt reward me. 18. His truth shall surround thee (m.) (as) a weapon. 19. Let us boldly (جَاهِدْ) encounter the battle and let us not succumb. 20. I will open it (the door) and enter into it with

(1) Every sentence with object suffix.

confider^{נני}. 21. I will love Thee, Lord, my strength and my confidence. 22. Don't make me a hatred to the wicked (pl.). 23. Therefore, the Lord shall root thee out and pull thee down for ever from thy abode (tent). 24. I will come to Thy house with offering (פֶּדְיָה) and pay Thee my vows, which my lips have opened with the speech of my mouth in affliction. 25. When my strength fails (pf. אֶפְשֵׁי) Thou shalt not abandon me. 26. He will redeem Israel from all his iniquity. 27. Come (m. pl.) after me and I will make you to be (Impf.) fishers of men. 28. Thy Father who sees in secret (He) will repay thee publicly. 29. For, who is (there) that will throw a little wax into the furnace of fire and will find it again. 30. This is the heir, come, let us kill him and take his inheritance. 31. Blessed is that servant whose master will come (and) see him doing (פֶּעֶל) so. 32. I will crush (שֹׁדַדְתִּי) the Assyrian in my land and I will trample (upon) him on my mountains. 33. He that has lighted his lamp will not leave it to be put out. 34. The Father will not judge any body, but He will give all judgement to His son. 35. You (sing.) seek to make me a stranger to Christ, my Lord, in my old age? 36. Thou shalt not say: "I will repay evil"; but expect the Lord to save thee.

(Continued on page 294)

LESSON. LIII.

OBJECT SUFFIXES (Contd.)

GROUP II. (No. § 277 II).

§ 285. The object suffixes group II are suffixed to the Imperative m. s. of all the verbs whose final letter is strong, without any modification in the verbal form. (cfr. No. § 276. III).

Suffixed Conjugation II. ᐱᐱᐱ

| I. pl.
ᐱᐱᐱ | Suffixes
III s. | |
|---------------|--------------------|-------------|
| | f. ᐱᐱᐱ | m. ᐱᐱᐱ |
| ᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱ | (1) ᐱᐱᐱᐱᐱᐱᐱ |
| ᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱ |
| ᐱᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱᐱ |
| ᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱ |
| ᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱ |
| ᐱᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱᐱ |
| ᐱᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱᐱ |
| ᐱᐱᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱᐱᐱ |
| ᐱᐱᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱᐱᐱ |
| ᐱᐱᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱᐱ | ᐱᐱᐱᐱᐱᐱᐱᐱᐱ |

(1) W. S. ᐱᐱᐱᐱᐱᐱᐱ - cfr. No. § 277 II f. n. 3.

Imper. m. s. (ending in a strong letter).

| I. s.
سَمْعًا | Verb | Kind of
verb | Form of
verb |
|-------------------------------------|---------------------------|---------------------------------------|-----------------------------------|
| a
حَصَدَ سَمْعًا
(See p. 294) | حَصَدَ
write thou | Strong | P ^c AL |
| b
خَذَلَ سَمْعًا | خَذَلَ
take thou | Pe-Nün | ” |
| c
أَكَلَ سَمْعًا | أَكَلَ
eat thou | Pe-Alap | ” |
| d
اِغْوَى سَمْعًا | اِغْوَى
deceive thou | Geminate | ” |
| دَحَسَ سَمْعًا | دَحَسَ
judge thou | Concave | ” |
| e
خَصَصَ سَمْعًا | (2) خَصَصَ
write thou | Strong | PA ^c EL |
| f
أَخَصَصَ سَمْعًا | أَخَصَصَ
compose thou | Strong | AP ^h EL |
| g
أَزَلَّ سَمْعًا | أَزَلَّ
feed thou | Pe-weak | ” |
| h
أَخَصَصَ سَمْعًا | أَخَصَصَ
deceive thou | Geminate | ” |
| i
أَعَادَ سَمْعًا | أَعَادَ
restore thou | Concave | ” |
| j
أَخَوَّى سَمْعًا | أَخَوَّى
liberate thou | L. Strong | S ^v AP ^h EL |
| k
أَعَادَ سَمْعًا | أَعَادَ
remember thou | Do. ET ^h P ^c EL | Deponent |

(2) The suffixed conjugation of other Lamad strong PA^cEL verbs is similar. Ex.
(See page 294).

(Exercise 49 B. continued from page 291)

37. Sorrow turned into my breast to kill me. 38. It is time to serve the Lord. 39. I have answered (أَجَبْتُ) thee (m.) as much as (كَأَنَّهُ) I could to convince thee. 40. He dug a pit for myself to catch me. 41. He desires to make him a bishop. 42. There was, therefore, nothing else (لَمْ يَكُنْ) that prevented him from-letting- out (أَخْرَجَ) all our good (pl.) to operation. 43. She was not able (كُنَتْ) to receive these goods and to inherit of them without the mediation of something. 44. Their heart turned to hate his people and to deceive his servants. 45. For, Herod is about (يَكُونُ) to search (for) the child in order to destroy him. 46. All the land (أَرْضُ) of Gilo heard (m. pl.) and came to see him. 47. Behold, she sings praise to Christ, Who exalted her. 48. Mary, who bore Thee and John, who baptised Thee (let them) be to Thee intercessors on my behalf. 49. He chose us (as) His inheritance and the honour of Jacob, whom He loved. 50. By that love, which sent Thee to tribunal on our behalf, Thou shalt not let us enter into judgement. 51. My Lord, if Thou wilt, Thou canst purify me.

Foot note to page 293:—

Concave- أَفْعَلُ - erect thou. أَفْعَلُ - me. أَفْعَلُ - him. etc

W. S. a. أَفْعَلُ; b. أَفْعَلُ; c. أَفْعَلُ;

d. أَفْعَلُ; e. أَفْعَلُ; f. أَفْعَلُ; g. أَفْعَلُ;

Note. In verbs which lose their first radical in the Imperative the vowel on the penultimate is sometimes wrongly left out when object suffixes are added to the Imper. as, m. s. ܐܬܝܡܝܬ for ܐܬܝܡܝܬ take him, ܬܝܬܝܬ for ܬܝܬܝܬ - give her; f. s. ܬܝܬܝܬ for ܬܝܬܝܬ - give her; m. pl. ܐܬܝܡܝܬ for ܐܬܝܡܝܬ - take me. etc.

Syntax.- Recapitulate Nos. § 52. II; § 54. III; § 274. xx; § 283. n. 3.

Vocabulary.

| | |
|---|--|
| ܕܝܠܝܐ his own or proper house. | ܕܝܠܝܐ f. monastic life; solitariness. |
| ܒܪܝܬܐ Bar Abbas, pr. n. | ܕܝܠܝܐ f. negligence; carelessness. |
| ܕܝܠܝܐ f. formation; creation, substance. | ܕܝܠܝܐ f. flock; diocese; parish. |
| ܕܝܠܝܐ ܕ the head of our substance; head of those formed like us. | ܕܝܠܝܐ m. Philanthrope, philanthropic. |
| ܕܝܠܝܐ PA. to wash, cleanse. | ܕܝܠܝܐ m. boastful; vain glorious. |
| ܕܝܠܝܐ to have compassion, pity; to spare. | ܕܝܠܝܐ Et ^h PA. to get well; to become strong; to be confirmed. |
| ܕܝܠܝܐ Aph. to reprove; to rebuke; to convince. | ܕܝܠܝܐ to found, ground, establish. |
| ܕܝܠܝܐ m. ditch; pit; grave. | ܕܝܠܝܐ to let loose, solve, untie. |

h. ܕܝܠܝܐ ; i. ܕܝܠܝܐ ; j. ܕܝܠܝܐ ; k. ܕܝܠܝܐ .

Exercise 50 A.

- 1 מִן־הַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה 2 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה
- 3 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה 4 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה
- 5 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה 6 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה
- 7 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה 8 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה
- 9 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה 10 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה
- 11 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה 12 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה
- 13 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה 14 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה
- 15 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה 16 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה
- 17 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה 18 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה
- 19 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה 20 וְהַיָּם וְהַיַּבֵּשׁ לְכָל־בְּרִיָּה

21 (Aphr.) 22 23 (Aphr.) 24 (Ibid.) 25 26

Exercise 50 B. (1)

1. Lord, have mercy on us and help us. 2. Strengthen me that I may stand and praise Thee (m.). 3. Sprinkle upon me with Thy hyssop and cleanse me. 4. Make Thy saint a wonder. 5. Also prevent thy servant from evil. 6. Thou, merciful God, pity me, who am sinful (lit. my sinfulness) and have mercy on me. 7. Pity me, Son of God, according to (כ) the abounding mercy of Thy grace. 8. God, save me, by Thy name, and judge me by Thy fortitude. 9. Have compassion-on-me as Thou-hadst-compassion-on the robber (ל). 10. Save me, God, for the waters

(1) Each sentence with object suffix.

have-come-near unto (حَدِّثْ) my soul. 11. Only the blood you (pl. n.) shall not eat, but pour (sing.) it on the ground as water. 12. I pray, my Lord, counsel (مَكِّمْ) me what I should do with (acc.) this gold. 13. Harken-unto-me O Lord! and hear the voice of my oppression (ie. me, who am oppressed). 14. Fill me (فُهِدْ) with (acc.) Thy joy and gladness. 15. Make me hear (of-) Thy grace at dawn. 16. Rouse me by mouth, my Lord, that I may sing Thy praise in the morning. 17. Destroy the evil one from us by the sign of the cross. 18. Sprinkle upon me with Thy pure hyssop and cleanse me with the tears of my eyes. 19. Fortify it (f.) with the doctrines (مَدَائِظِ) of the Orthodoxy (أَذْيَاجِ الْإِسْلَامِ). 20. Keep me as the pupil of the eye and under the shade of Thy wings shelter (صَهِّدْ) me. 21. Keep me, God, because I have trusted in (بَدَّدْ) Thee. 22. I have cleaved to Thy testimony, Lord, Thou shalt not confound me. 23. Deliver (thou) us from temptations and grant us times filled (with) peace. 24. Remember me from the grave (يَسْقِمْ). 25. For, our father Jacob, when he was dying adjured Joseph, his son, and told him: "bury me in the sepulchre of my ancestors" (فُتِّتْ).

LESSON LIV.

OBJECT SUFFIXES (contd.)

Group III. (No. § 277 III).

a) Perfect 2. m. s.

§ 286. Suffixes are directly added to Pf. 2. m. s. without any modification in the verbal form. (cfr. § 276. note iii).

Suffixed Conjugation III. a) Pf. 2. m. s.

| Suffixes | | Verb | Kind of verb | Form of verb |
|-----------------|--|---------------------|--------------|--------------------|
| I. pl.
אֲנִי | III. s.
f. שָׁמַעְתָּ m. שָׁמַעְתָּ | I. s.
שָׁמַעְתָּ | | |
| " | " שָׁמַעְתָּ | a שָׁמַעְתָּ | Strong | P ^e AL |
| " | " שָׁמַעְתָּ | b שָׁמַעְתָּ | L. weak | " |
| " | " שָׁמַעְתָּ | c שָׁמַעְתָּ | Strong | PA ^e EL |
| " | " שָׁמַעְתָּ | d שָׁמַעְתָּ | Pe-Alap | AP ^h EL |

&c. &c. in all verbs.

W. S. a. שָׁמַעְתָּ; b. שָׁמַעְתָּ; c. שָׁמַעְתָּ; d. שָׁמַעְתָּ.

b) Forms ending in the formative Nün.

1. Perfect 3. m. pl. (form ii.) ending in α .

§ 287. When suffixes are added to Perfect 3. m. pl. (form ii) terminating in $\nwarrow \text{و}$ all the verbs (excepting 1) the P^{er}AL of a) Concave as $\nwarrow \text{و.ا.ت.و}$, b) Geminate

Suffixed Conjugation

[illegible]

as כָּתְבוּ , c) Lamad Alap as קָרְאוּ and 2) the AP^hEL of Concave as קָרְעוּ , which all remain unchanged) lose the vowel on the penultimate (of the primary form, ie. Pf. 3. m. s.). If the verb be Lamad strong trilateral or Geminate of the Pe^{AL} form or Deponent derived from that form the final radical or Lamad gets hard (§ 278 i.) and the first radical or Pe admits Pt^haha (÷) on taking suffixes. (cfr. § 294).

III b.) 1. Pf. 3. m. pl. in וּ .

| I s.
וּ | Changed form | Verb | Kind of verb | Form of verb |
|---------------------------------------|---------------------|------------------------------------|--------------|------------------|
| a כָּתְבוּ
(See page 302) | כָּתְבוּ | כָּתְבוּ
They wrote | Strong | Pe ^{AL} |
| b אָכְלוּ | אָכְלוּ | אָכְלוּ
They ate | Pe-Alap | |
| c יָדְעוּ | יָדְעוּ | יָדְעוּ
They knew | Pe-Yod | |
| d שָׁדְעוּ | שָׁדְעוּ | שָׁדְעוּ
They deceived | Geminate | |
| e דָּנוּ | ... | דָּנוּ
They judged | Concave | |
| f קָרְאוּ | ... | קָרְאוּ
They called | Lam. Alap | PA ^{EL} |
| g כָּתְבוּ | כָּתְבוּ * | כָּתְבוּ
They wrote | L. Strong | |
| h צָפוּ | צָפוּ | צָפוּ
They expected | L. weak | |
| | | | | * (see p. 302) |

| | | | | | |
|---|---|---|---|---|---|
| ” | ” | ” | ” | ” | ” |
| ” | ” | ” | ” | ” | ” |
| ■ | ” | ” | ” | ” | ” |
| ” | ” | ” | ” | ” | ” |
| ” | ” | ” | ” | ” | ” |
| ” | ” | ■ | ” | ” | ” |
| ■ | ” | ” | ” | ” | ” |

Note. 1. Object suffixes may sometimes be added to Pf. 3. m. pl. terminating in $\searrow \circ$ without any modification in the verbal form, as سَجَدُوا لِي – they surrounded me; سَجَدُوا لِي – they suckled me; سَجَدُوا لِي – they gave me water to drink. etc.

2. Pf. 3. m. pl., in $\searrow \circ$ occurs only very rarely with object-suffixes.

Foot notes to page 301;—

* Likewise in other Lamad strong PA'EL verbs. (Vide § 279. N. B. 2).

W. S.— a. سَجَدُوا لِي ; b. سَجَدُوا لِي ; c. سَجَدُوا لِي ;
 d. سَجَدُوا لِي ; e. سَجَدُوا لِي ; f. سَجَدُوا لِي ; g. سَجَدُوا لِي ;
 h. سَجَدُوا لِي ;

| | | | | | |
|---|---------|---------|-----------------|-----------|---|
| i | ⲓⲛⲁⲓⲛⲁⲓ | ⲓⲛⲁⲓⲛⲁⲓ | ⲓⲛⲁⲓⲛⲁⲓ | L. Strong | } AP ^h EL |
| j | ⲓⲛⲁⲓⲛⲁⲓ | ⲓⲛⲁⲓⲛⲁⲓ | ⲓⲛⲁⲓⲛⲁⲓ | Geminate | |
| k | ⲓⲛⲁⲓⲛⲁⲓ | ... | ⲓⲛⲁⲓⲛⲁⲓ | Concave | |
| l | ⲓⲛⲁⲓⲛⲁⲓ | ⲓⲛⲁⲓⲛⲁⲓ | ⲓⲛⲁⲓⲛⲁⲓ | L. weak | } S ^h AP ^h EL |
| m | ⲓⲛⲁⲓⲛⲁⲓ | ⲓⲛⲁⲓⲛⲁⲓ | ⲓⲛⲁⲓⲛⲁⲓ | L. Strong | |
| n | ⲓⲛⲁⲓⲛⲁⲓ | ⲓⲛⲁⲓⲛⲁⲓ | ⲓⲛⲁⲓⲛⲁⲓ | L. weak | |
| o | ⲓⲛⲁⲓⲛⲁⲓ | ⲓⲛⲁⲓⲛⲁⲓ | ⲓⲛⲁⲓⲛⲁⲓ | Strong | } Deponent
ET ^h P ^e EL |
| | | | They remembered | | |

2. Imperative m. pl. (form ii) ending in ⲓⲛⲁ.

§ 288. When suffixes are added to the Imperative m. pl. (form ii) terminating in ⲓⲛⲁ - the third radical becomes hard (§ 278. i), the second loses its vowel and the first receives ⲓ - in Lamad strong triliteral (Strong, Pe-Alap and Pe-Yod) verbs of the P^eAL form and in the ET^hP^eEL Deponent formed of them. In the other verbs of this (P^eAL) form and in all verbs in the other forms (ie., PA^eEL, AP^hEL, S^hAP^hEL etc.) no change takes place in the verbal form (ie., Imper. m. pl. in ⲓⲛⲁ) with the addition of suffixes. (cfr. § 276. iii; § 279. N. B. 2; & § 295).

i. ⲓⲛⲁⲓⲛⲁⲓ; j. ⲓⲛⲁⲓⲛⲁⲓ; k. ⲓⲛⲁⲓⲛⲁⲓ;
l. ⲓⲛⲁⲓⲛⲁⲓ; m. ⲓⲛⲁⲓⲛⲁⲓ; n. ⲓⲛⲁⲓⲛⲁⲓ;
o. ⲓⲛⲁⲓⲛⲁⲓ.

Suffixed Conjugation

| I pl.
أنا | Suffixes | | III s.
هو | I. ■
أنا |
|--------------|----------|--------|----------------|-------------|
| | f. أنت | m. أنت | | |
| أنا أفعل | " | " | a | أنا أفعل |
| | | | (see page 306) | |
| أنا أفعل | " | ■ | b | أنا أفعل |
| أنا أفعل | " | ■ | c | أنا أفعل |
| أنا أفعل | " | " | d | أنا أفعل |
| أنا أفعل | " | " | e | أنا أفعل |
| أنا أفعل | " | " | f | أنا أفعل |
| أنا أفعل | " | " | g | أنا أفعل |
| أنا أفعل | " | " | h | أنا أفعل |
| أنا أفعل | " | " | i | أنا أفعل |
| أنا أفعل | " | " | j | أنا أفعل |
| أنا أفعل | " | " | k | أنا أفعل |
| أنا أفعل | " | " | l | أنا أفعل |
| أنا أفعل | " | " | m | أنا أفعل |

III. b.) 2. Imper. m. pl. in 𐤀𐤍

| Changed form | Verb | Kind of verb | Form of verb |
|--------------|--------------------------|--------------|---|
| 𐤁𐤌𐤁𐤍 | 𐤁𐤌𐤁𐤍 | Strong | } P ^c AL |
| 𐤁𐤌𐤁𐤍 | 𐤁𐤌𐤁𐤍 | Pe-Alap | |
| 𐤁𐤌𐤁𐤍 | 𐤁𐤌𐤁𐤍 | Pe-Yod | |
| ... | 𐤁𐤌𐤁𐤍 | Geminate | |
| ... | 𐤁𐤌𐤁𐤍 | Concave | |
| ... | 𐤁𐤌𐤁𐤍 | Lamad Alap | } PA ^c EL |
| ... | (see p. 306)
(1) 𐤁𐤌𐤁𐤍 | L. Strong | |
| ... | 𐤁𐤌𐤁𐤍 | L. weak. | |
| ... | 𐤁𐤌𐤁𐤍 | L. Strong | } AP ^h EL |
| ... | 𐤁𐤌𐤁𐤍 | L. weak | |
| ... | (1) 𐤁𐤌𐤁𐤍 | L. Strong | } S ^v AP ^h EL |
| ... | 𐤁𐤌𐤁𐤍 | L. weak | |
| 𐤁𐤌𐤁𐤍 | 𐤁𐤌𐤁𐤍 | L. Strong | } Deponent
ET ^h P ^c EL |

Note. 1. Suffixes are added to Imper. m. pl. in 𐤀𐤍 of Pe^{AL} verbs without any modification if the first radical is dropped in the Imperative, as, 𐤍𐤁𐤏𐤍 – know ye (from 𐤍𐤁𐤏) – 𐤍𐤁𐤏𐤍𐤍 know me; 𐤍𐤁𐤏𐤍𐤍𐤏 – know him.

2. Very rarely instances are offered where suffixes are added to Imper. m pl. in 𐤀𐤍 of strong, Pe-Alap and Pe-Yōd verbs of the Pe^{AL} form and Deponent verbs of the ET^hPe^{EL} form without any modification, as, 𐤍𐤁𐤏𐤍𐤍𐤏𐤍 – you save him; 𐤍𐤁𐤏𐤍𐤍𐤏𐤍𐤍 – you remember me. etc.

3. The other verbal forms ending in Nün.

ie., Perfect 3. f. pl. (form ii); 2 m. & f. pl.; 1 pl. (form i)

Imperative f. pl. (form ii).

Imperfect 2 f. s.; 2 & 3 m. & f. pl.

§ 289. Perfect 3 f. pl. (form ii). 2 m. & f. pl., 1 pl. (i), Imperative f. pl. (form ii) and Imperfect 2 f. s., and 2 & 3 m. & f. pl. of all kinds of verbs, simple or derivative take object-suffixes without any change in the verbal form (Vide § 276).

Foot notes to pages 304-5:—

(1) Likewise in other groups of verbs and in the Deponent.

W. S.— a. 𐤍𐤁𐤏𐤍𐤍𐤏𐤍; b. 𐤍𐤁𐤏𐤍𐤍𐤏𐤍𐤍; c. 𐤍𐤁𐤏𐤍𐤍𐤏𐤍𐤍𐤏;
d. 𐤍𐤁𐤏𐤍𐤍𐤏𐤍𐤍; e. 𐤍𐤁𐤏𐤍𐤍𐤏𐤍𐤍𐤏; f. 𐤍𐤁𐤏𐤍𐤍𐤏𐤍𐤍𐤏𐤍;
g. 𐤍𐤁𐤏𐤍𐤍𐤏𐤍𐤍𐤏; h. 𐤍𐤁𐤏𐤍𐤍𐤏𐤍𐤍𐤏𐤍; i. 𐤍𐤁𐤏𐤍𐤍𐤏𐤍𐤍𐤏𐤍𐤍;
j. 𐤍𐤁𐤏𐤍𐤍𐤏𐤍𐤍𐤏𐤍𐤍𐤏; k. 𐤍𐤁𐤏𐤍𐤍𐤏𐤍𐤍𐤏𐤍𐤍𐤏; l. 𐤍𐤁𐤏𐤍𐤍𐤏𐤍𐤍𐤏𐤍𐤍𐤏𐤍;
m. 𐤍𐤁𐤏𐤍𐤍𐤏𐤍𐤍𐤏𐤍𐤍𐤏𐤍𐤍𐤏.

Suffixed Conjugation III. b.) 3. Nün endings (given above)

| Suffixes | | | | Verb | Tense, mood, person, gender, number | Form of Verb |
|---------------------------------------|---------------------------------------|---------------------------------------|--|-----------------------|-------------------------------------|--------------|
| I pl. | II pl. | I pl. | III s. | | | |
| f. كُتِبَ m. كُتِبَ | f. كُتِبَ m. كُتِبَ | f. كُتِبَ m. كُتِبَ | II s. كُتِبَ m. كُتِبَ | I. s. كُتِبَ | | |
| " | " | " | " | " | Perfect 3. f. pl. | Strong Pe'AL |
| nil | nil | " | " | nil | 2. m. pl. | |
| nil | nil | " | " | nil | 2. f. pl. | |
| " | كُتِبَ | nil | " | nil | 1. pl. | |
| nil | nil | " | " | nil | Imperative f. pl. | |
| nil | nil | " | " | nil | Imperfect 2. f. s. | |

a. W. S. كُتِبَ : كُتِبَ etc.

(Continued on the next page)

| | | | | | | | |
|-----|-------|---|---|---------|-------|-----------------|-----------|
| " | ሰ.ገ.ገ | " | " | " | ሰ.ገ.ገ | They will write | 3. m. pl. |
| " | " | " | " | " | ሰ.ገ.ገ | They will write | 3. f. pl. |
| nil | nil | " | " | nil | ሰ.ገ.ገ | You will write | 2. m. pl. |
| nil | nil | " | " | nil (1) | ሰ.ገ.ገ | You will write | 2. f. pl. |

(1) Likewise in the increased verbs also.

Note 1. Perfect 3. m. & f pl. longer forms (ii) of Lamad weak verbs are rare with object suffixes, as $\text{m}\sigma\text{-}^{\text{h}}\text{z}\text{o}\text{-}\text{z}\text{e}\text{-}\text{w}$ - they (m.) saw him $\text{m}\sigma\text{-}^{\text{h}}\text{z}\text{o}\text{-}\text{z}\text{e}\text{-}\text{w}$ - they (f.) saw him etc. (Nold. § 194).

2. The vowel Zlama (𐑦) of the Imperative fem. pl. (ii) in 𐑦𐑦 (especially in Pe^{AL} strong verbs is sometimes changed into Havassa (𐑦) when suffixes are added, as 𐑦𐑦𐑦𐑦 for 𐑦𐑦𐑦𐑦. You kill me, 𐑦𐑦𐑦𐑦𐑦 for 𐑦𐑦𐑦𐑦𐑦 - You kill him. etc. (Ming. § 95.)

3. Sometimes the suffixes ܐܝܬܐ, ܐܬܐ, etc., of group IV may be added, especially in West Syriac, to the Imperfect 2. f. s. as if the verbal form ended in Yōd, as ܐܬܐܝܬܐܝܬܐ for ܐܬܐܝܬܐ - Thou wilt kill me. ܐܬܐܝܬܐܝܬܐ for ܐܬܐܝܬܐ. Thou wilt kill him. etc. (Ming. 489 Note).

4. Often the 3. m. s. suffix נִי is replaced by נִי (group I) in the Imperfect plural ending in a terminational Nün, as נִי־יִּבְחֶנּוּ for נִי־יִּבְחֶנּוּ - they will kill him, נִי־יִּבְחֶנּוּ for נִי־יִּבְחֶנּוּ - You will kill him etc. (Ibid.)

5. Sometimes Nūn of the terminations ن and ن of the Imperfect is dropped when suffixes are added, as أفعل for أفعلن - You will do it (group V), أفعل for أفعلن - Thou (f.) shalt ask me (group IV) [C. J. D. § 403].

C. Perfect 3. f. pl. (i) without Nün.

§ 290. When object suffixes are added to Perfect 3. f. pl. (i) :— 1) the additional Yo'd appended to the verbal form (mostly in West Syriac) is left out in all verbs; 2) all the verbs (except *a*) P^{AL} Lamad Alap, Concave and Geminate & *b*) AP^hEL Concave) give away the vowel on the penultimate ; 3) if the verb be Lamad strong of the P^{AL} or ET^hP^{EL} (deponent) form (other than the Concave) the first radical or Pe receives P^haha

(÷) and the final radical or Lamad becomes hard;
 4) جف : جف are preceded by Zqapa (ـِ) only when they are suffixed to P^eAL Lamad Alap verbs; to other

Suffixed Conjugation

| | | Suffixes | | | | | |
|------------|----------------|----------|--------|-------|-------|-------|---|
| II pl. | | I pl. | III s. | | II s. | | |
| f. جف (ـِ) | m. جف (ـِ) | ـِ | ـِ | m. جف | جف | m. جف | |
| ” | : جفجف d | ” | ” | ” | ” | ” | ” |
| | (see page 312) | | | | | | |
| ” | : جفجف | ” | ” | ” | ” | ” | ” |
| ” | : جفجف | ” | ” | ” | ” | ” | ” |
| ” | : جفجف | ” | ” | ” | ” | ” | ” |
| ” | : جفجف | ” | ” | ” | ” | ” | ” |
| ” | : جفجف g | ” | ” | ” | ” | ” | ” |
| ” | : جفجف | ” | ” | ” | ” | ” | ” |
| ” | : جفجف | ” | ” | ” | ” | ” | ” |
| ” | : جفجف | ” | ” | ” | ” | ” | ” |
| ” | : جفجف i | ” | ” | ” | ” | ” | ” |

verbs they are directly added without any change in the verbal form (other than the elimination [of the additional Yod at the end in West Syriac]).

III. c.) Pf. 3. f. pl. (i).

| I. s.
ܐܠܦ | Changed
form | Verb
Pf. 3. f. pl. i. | Kind of
verb | Form of
verb |
|---------------------------|-----------------|--------------------------|-----------------|--------------------|
| c ܕܚܝܬܐ
(see page 312) | b ܕܚܝܬܐ | a ܕܚܝܬܐ
They wrote | Strong | P ^e AL |
| ܕܚܝܬܐ | ܕܚܝܬܐ | ܕܚܝܬܐ
They ate | Pe-Alap | |
| ܕܚܝܬܐ | ܕܚܝܬܐ | ܕܚܝܬܐ
They inherited | Pe-Yod | |
| ܕܚܝܬܐ | ܕܚܝܬܐ | ܕܚܝܬܐ
They deceived | Geminate | |
| ܕܚܝܬܐ | ... | ܕܚܝܬܐ
They hearkened | Concave | |
| f ܕܚܝܬܐ | ... | e ܕܚܝܬܐ
They chose | L. Alap | P ^a EL |
| ܕܚܝܬܐ | ܕܚܝܬܐ | * ܕܚܝܬܐ
They wrote | L. Strong | |
| ܕܚܝܬܐ | ܕܚܝܬܐ | ܕܚܝܬܐ
They chose | L. weak | |
| ܕܚܝܬܐ | ܕܚܝܬܐ | ܕܚܝܬܐ
They composed | Strong | AP ^h EL |
| h ܕܚܝܬܐ | ܕܚܝܬܐ | h ܕܚܝܬܐ
They fed | Pe-weak | |

| | | | | | | | |
|---|---|---------|---|---|---|---|---|
| ” | : | ⲕⲁⲓⲛⲉⲛⲉ | ” | ” | ” | ” | ” |
| ” | : | ⲕⲁⲓⲛⲉⲛⲉ | ” | ” | ” | ” | ” |
| ” | : | ⲕⲁⲓⲛⲉⲛⲉ | ” | ” | ” | ” | ” |
| ” | : | ⲕⲁⲓⲛⲉⲛⲉ | ” | ” | ” | ” | ” |
| ” | : | ⲕⲁⲓⲛⲉⲛⲉ | ” | ” | ” | ” | ” |
| ” | : | ⲕⲁⲓⲛⲉⲛⲉ | ” | ” | ” | ” | ” |
| ” | : | ⲕⲁⲓⲛⲉⲛⲉ | ” | ” | ” | ” | ” |

Foot notes to pages 310-311:—

* Other Lamad strong PA'EL verbs offer no difference; W. S.

ⲕⲁⲓⲛⲉⲛⲉ - ⲕⲁⲓⲛⲉⲛⲉ

All Lamad strong verbs form Pf. 3. f. pl. (i) with additional Yod in West Syriac (see above § 290- 1).

W. S. a. ⲕⲁⲓⲛⲉⲛⲉ; b. ⲕⲁⲓⲛⲉ; c. ⲕⲁⲓⲛⲉⲛⲉ;

d. ⲕⲁⲓⲛⲉⲛⲉ; e. ⲕⲁⲓⲛⲉ; f. ⲕⲁⲓⲛⲉⲛⲉ; g. ⲕⲁⲓⲛⲉⲛⲉ;

h. ⲕⲁⲓⲛⲉⲛⲉ - ⲕⲁⲓⲛⲉⲛⲉ; i. ⲕⲁⲓⲛⲉⲛⲉ;

| | | | | |
|-----------|-----------|-----------|-----------------|---------------------------------|
| فَعَّلُوا | فَعَّلُوا | فَعَّلُوا | Geminate | AP ^h EL |
| فَعَّلُوا | فَعَّلُوا | فَعَّلُوا | They deceived | |
| فَعَّلُوا | فَعَّلُوا | فَعَّلُوا | They withheld | |
| فَعَّلُوا | فَعَّلُوا | فَعَّلُوا | L. weak | AP ^h EL |
| فَعَّلُوا | فَعَّلُوا | فَعَّلُوا | They chose | |
| فَعَّلُوا | فَعَّلُوا | فَعَّلُوا | They liberated | |
| فَعَّلُوا | فَعَّلُوا | فَعَّلُوا | L. Strong | AP ^h EL |
| فَعَّلُوا | فَعَّلُوا | فَعَّلُوا | L. weak | |
| فَعَّلُوا | فَعَّلُوا | فَعَّلُوا | They completed | |
| فَعَّلُوا | فَعَّلُوا | فَعَّلُوا | They remembered | ET ^h PEL
Deponent |

Note. 1. In the suffixed conjugation of Pf. 3. f. pl. (i) sometimes a Nūn may be inserted before the suffixes (to become فَعَّلُوا etc.) as فَعَّلُوا for فَعَّلُوا they (f.) killed me; فَعَّلُوا for فَعَّلُوا – they called me; فَعَّلُوا for فَعَّلُوا they called you. etc. (Ming. 423).

2. To Pf. 3. f. pl. (i) of Lamad Alap Pe^hAL verbs فَعَّلُوا may be added without being preceded by Zqapa (فَعَّلُوا) just as they are added to other verbs, as فَعَّلُوا for فَعَّلُوا, فَعَّلُوا for فَعَّلُوا – They called you.

3. In Pf. 3. f. pl. (i) of Lamad weak derivative verbs فَعَّلُوا may sometimes be added with Zqapa preceding as in the case of Lamad Alap Pe^hAL verbs, as فَعَّلُوا for فَعَّلُوا

فَعَّلُوا – فَعَّلُوا ج.

بَدَّجْتُمْ - they gladdened you; اَسْلَمْتُمْ for اَسْلَمْتُمْ - they calmed you; شَكَرْتُمْ for شَكَرْتُمْ - they thanked you. etc. (Isaac. MS.).

**d) Imperative i. pl. (i) without
Nün - ending. ***

§ 291. When object suffixes are added to the Imperative f. pl. (i) :— 1) in all verbs, Simple, or Derivative, with a strong letter as the final, the termination Yoḏ is dropped; 2) in all Derivative verbs (excepting the AP^hEL of Concave verbs) the vowel on the penultimate also is removed; 3) in Lamad weak verbs, Simple or Derivative, the inflexional termination Yoḏ (و) is coalesced with the final (radical) letter resulting in a single Yoḏ (§ 94 B. ii. C.), which holds the place of the final (radical) letter; hence *a*) in Lamad weak (Alap) Simple (P^eAL) verbs no change takes place; *b*) in Lamad weak Derivative verbs the vowel on the penultimate only is dropped. (Vide § 276. iii. & § 285. note).

* This form of the Imperative f. pl. (i) very rarely only occurs with object suffixes.

Suffixed Conjugation III. d) Imperative f. pl. (i)

| Suffixes | | I. s. | | hanged
Cform | Verb
Imper. f. pl. i. | Kind of
verb | Form of
verb |
|------------|----|---------|---------------------------------|-----------------|-------------------------------|-----------------|-----------------|
| I. pl. | f. | III. s. | I. s. | | | | |
| كُتِبُوا | ” | ” | اُكْتُبُوا
a
(see p. 317) | كُتِبُوا | اُكْتُبُوا
write ye | Strong | Pe'AL |
| اُكْتُبُوا | ” | ” | اُكْتُبُوا
b | اُكْتُبُوا | اُكْتُبُوا
Hold ye | Pe-Alap | |
| اُكْتُبُوا | ” | ” | اُكْتُبُوا
c | اُكْتُبُوا | اُكْتُبُوا
Inherit ye | Pe-Yōd | |
| اُكْتُبُوا | ” | ” | اُكْتُبُوا
d | اُكْتُبُوا | اُكْتُبُوا
Deceive ye | Geminate | |
| اُكْتُبُوا | ” | ” | اُكْتُبُوا
e | اُكْتُبُوا | اُكْتُبُوا
judge ye | Concave | |
| اُكْتُبُوا | ” | ” | اُكْتُبُوا
f | ... | اُكْتُبُوا
choose ye | L. Alap | PA'EL |
| اُكْتُبُوا | ” | ” | اُكْتُبُوا
g | اُكْتُبُوا | اُكْتُبُوا
(1)
write ye | L. Strong | |

(1) Likewise in other Lamad strong PA'EL verbs. (Vide § 279. N. B. 2).

(next page)

| | | | | | | | |
|---------|---|---|---------------|---------|------------------------|-----------|-----------------------|
| جَئِيتَ | " | " | جَئِيتَ (2) h | جَئِيتَ | جَئِيتَ
choose ye | L. weak | PA'EL |
| جَئِيتَ | " | " | i جَئِيتَ | جَئِيتَ | جَئِيتَ
compose ye | Strong | |
| جَئِيتَ | " | " | j جَئِيتَ | جَئِيتَ | جَئِيتَ
feed ye | Pe-weak | APh'EL |
| جَئِيتَ | " | " | k جَئِيتَ | جَئِيتَ | جَئِيتَ
deceive ye | Geminate | |
| جَئِيتَ | " | " | l جَئِيتَ | جَئِيتَ | جَئِيتَ
raise ye up | Concave | |
| جَئِيتَ | " | " | (2) m جَئِيتَ | جَئِيتَ | جَئِيتَ
choose ye | L. weak | SAPh'EL |
| جَئِيتَ | " | " | n جَئِيتَ | جَئِيتَ | جَئِيتَ
liberate ye | L. Strong | |
| جَئِيتَ | " | " | o جَئِيتَ | جَئِيتَ | جَئِيتَ
complete ye | L. weak | Dependent
Etrpe'EL |
| جَئِيتَ | " | " | p جَئِيتَ | جَئِيتَ | جَئِيتَ
remember ye | L. Strong | |

(2) Rarely suffixes are added to the unchanged form in the Imperative f. pl. (i) of Lamad weak Derivative verbs, as جَئِيتَ , جَئِيتَ , f. جَئِيتَ .

Syntax.—Recapitulate § 47 IV; § 52 II; § 54 II, IV; § 92 III; § 148; § 207 IV; (§ 226 F. § 271 B. i); § 272 IX; § 273 XI; § 274 XV; § 284 II.

Vocabulary.

ܐܝܬܐ f. shame; confusion
 ܐܝܬܐ m. place of
 worship.
 ܐܝܬܐ pl. m. one's own
 people.
 ܐܝܬܐ PA. to make less.
 ܐܝܬܐ f. justice; alms.
 ܐܝܬܐ m. a due; a rite;
 service; a right; law.
 ܐܝܬܐ m. lame.
 ܐܝܬܐ to have pity (cf. ܐܝܬܐ)
 ܐܝܬܐ to dig.
 ܐܝܬܐ m. the loins; the back
 ܐܝܬܐ pl. m.
 bereft of desires.

Foot notes to pages 315-6:—

W. S. a. حُلَّةٌ جُلَّتْ; b. اِسْتَقْبَلَتْ; c. نَزَلَتْ; d. اِلَاقَةٌ جُلَّتْ

c. ⁹قَتَلَ; f. ⁹جَتَلَ; g. ⁷جَتَلَ; h. ⁷جَتَلَ;

i. اِقْتَسَبَ; j. اِهْذَلَّتْ; k. اِلْجُتْ; l. اِقْعَلَّ;

m. ⁹اختاب⁷; n. ⁷عاجل⁷; o. ⁰مقلدك⁷ p. ⁷أجاب⁷.

永固 existing; lasting.

ἄλυσ f. relief; refreshment; an open space.

ᠵᠡᠳᠡᠳᠡ part. adj. perse-
cute

تكرار repetition (again).

𐎧𐎠𐎢𐎡 m. pl. 𐎧𐎠𐎢𐎡 chieftains;
princes.

ET^hP^c. to be
offended.

Exercise 51 A.

1. အသံအသွယ် အသံအသွယ် အသံအသွယ် 2. အသံအသွယ် အသံအသွယ် အသံအသွယ်

[illegible][illegible]

6. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$ $\frac{1}{2} \times \frac{1}{3} = \frac{1}{6}$ $\frac{1}{3} \times \frac{1}{3} = \frac{1}{9}$

[illegible]

د کڅختۍ ننداره : د کڅختۍ ننداره

[illegible]

ገጽ ፩ ለገጽ ፪ ለገጽ ፫ ለገጽ ፬ ለገጽ ፭ ለገጽ ፮

10. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

[illegible]

محلہ ۱۰۰۴ ۲۵۴۵۴۵۴۵ ۲۵۴۵۴۵۴۵ ۲۵۴۵۴۵۴۵ ۲۵۴۵۴۵۴۵

12. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

13

14

[illegible]

15

16 ۱۸۸۵

17

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

18. 19. 20. 21. 22. (Aphr.) 23. (Ibid) 24. (Ibid) 25. (Ibid) 26. (Ibid) 27. (Jer. 3. 15) 28. (Ibid 3. 17) 29. (Ps.) 30. (Aphr.) 31. (Jer. 3. 19).

Exerciae 51 B. (1)

1. When I called upon Thee thou hast heard me. 2. I called upon Thee, because Thou hast heard me. 3. Thou hast not withheld (حَلَّاهُ) the readiness of his lips. 4. Thou hast heard me, O Lord, my God. 5. God, Thou hast forgotten us and cast us off and hast got angry with us. 6. He is the treasure of the field and we, finding (lit. when we found) Him rejoiced in Him and acquired Him. 7. For, your Father knoweth what is needful (يَجِدُكُمْ) for you before you ask Him. 8. Strange children (دَبَّانَ) shall hear (by) the hearing of the ear. 9. At the end of days many evils shall meet thee. 10. Nor my friends were persuaded to hear me. 11. And Thou hast let me know the mysteries (دُخْنَانِ) of Thy wisdom. 12. I repented and Thou hast received me. 13. We know, (my) Lord, that we have sinned against Thee and have much provoked-Thee-to-anger (يُذْخِرُ) by our faults. 14. "Thou hast strengthened me and I have borne Thee": said Mary. 15. "You have entered into me and enlightened me", said the church to the Apostles, "you have made me like a princess (lit. king's daughter), who is honoured by chieftains. 16. My Lord, let me not become a weed, whom Thou-hast-fed (دُخْنَانِ) (with) Thy body and blood. 17. Thou hast made him a little less than the angels. 18. Thou hast set him over the work of Thy hands. 19. Thou hast humbled us in the second place. 20. Thou hast brought me down to the low pit, to darkness and to the shadows of death. 21. If Thou wilt instruct the sinner the very sinner, whom thou hast instructed will live and Thou shalt (pres.) save thyself. 22. Lord, Thou hast made us worthy to sing praise to Thee at this time. 23. Lord, my God, I have prayed to Thee and Thou hast healed me. 24. Thou hast restored me to life (يُحْيِي) from those-that-

descend-to-the-grave (نَتَنَبَّأُ إِلَى الْقَبْرِ). 25. Thou hast covered us with the shadows of death. 26. I have shown Thee my ways and Thou hast heard me. 27. On the rivers of Babylon, there, we sat and wept remembering (ذُكِّرْنَا) with Pf.) Sion. 28. Let the blessed martyrs appease Thee by the blood (which) their throats have shed. 29. And the plague shall not approach thy tent, because He will command His angels over thee, that they may protect thee in all thy ways. 30. Oh ! Creations, weep over your Lord, Who is lifted upon the cross (tree).

[(1) Every sentence with object suffix.]

LESSON LV.

OBJECT-SUFFIXES. (Contd.)

GROUP IV. (§ 277 IV.)

a) Perfect 2. f. s.

§ 292. Suffixes are added to Perfect 2. f. s. dropping away the final Yo'd of the inflexional termination ⁽¹⁾ (§ 276 iii) in all verbs, Simple or Derivative.

(1) To say more correctly, in the suffixed conjugation of Pf. 2. f. s. and Imperative f. s. the inflexional termination Yo'd is changed into Hava'ssa (هَـ) when the suffixes يَ : هِ : هُوَ : هُنَّ are added. For the facility of grouping the object suffixes هَ has been reckoned together with them (§ 294. f. n. 1).

Suffixed Conjugation

| I. pl. | Suffixes | | III. s. | I. s. |
|---------------|-----------------|------------------|---------|---------------|
| | f. ـِى | m. ـِىْ | | |
| ـِىْ | | | | |
| ـِىْ | " | " | a | ـِىْ |
| ـِىْ | " | " | b | ـِىْ |
| ـِىْ | " | " | c | ـِىْ |
| ـِىْ | " | " | d | ـِىْ |
| ـِىْ | " | " | e | ـِىْ |
| ـِىْ | " | " | f | ـِىْ |
| ـِىْ | " | " | g | ـِىْ |
| ـِىْ | " | " | h | ـِىْ |
| ـِىْ | " | " | i | ـِىْ |
| ـِىْ | " | " | j | ـِىْ |

W. S.- a. ـِىْ ; b. ـِىْ ; c. ـِىْ
d. ـِىْ ; e. ـِىْ ; f. ـِىْ

IV. a) Pf. 2. f. s.

| Changed form | Verb
Pf. 2. f. s. | Kind of verb | Form of verb |
|--------------|----------------------|--------------|--|
| وقدّم | وقدّم | Strong (1) | PeAL. |
| أقدّم | أقدّم | L. weak | |
| كتبته | كتبته | Strong | PA'EL. |
| أكتبته | أكتبته | L. weak | |
| أضبطته | أضبطته | Strong | AP ^h EL. |
| أضبطته | أضبطته | L. weak | |
| أفكّته | أفكّته | L. strong | S ^h AP ^h EL. |
| أفكّته | أفكّته | L. weak | |
| أذكّرته | أذكّرته | L. Strong | Deponent
ET ^h Pe ^h EL |
| أذكّرته | أذكّرته | L. weak | |
| أعزّته | أعزّته | L. weak | E ^h STAP ^h AL |
| أعزّته | أعزّته | L. weak | |

(1) The other forms and kinds of verbs not given in the paradigm do not offer any difference in the suffixed conjugation.

g. أفكّته^{∇} ; h. أضبطته^{∇} ; i. أضبطته^{∇} ; j. أفكّته^{∇} - أضبطته^{∇} .

b) Imperative f. s.

§ 293. When object suffixes are added to Imperative f. s. :— 1) Lamad strong P^cAL verbs and the AP^hEL of Concave verbs drop the termination Yoḏ; 2) the Derivative verbs ending in a strong letter (except AP^hEL Concave) drop also the vowel on the penultimate together with the terminational Yoḏ; 3) Lamad weak verbs, either Simple or Derivative, change the final (radical) Yôḏ into Alap. (Vide § 276 iii, § 279, N. B. 2. § 285 note, § 291-3, § 292. f. n. 1).

Suffixed Conjugation. IV. b.) Imper. f. s.

| I. pl. | Suffixes
III. s. | | I. s. | Changed
form | Verb
Imper. f. s. | Kind of
verb | Form of
verb |
|--------|---------------------|------|-------------------------|-----------------|---------------------------------|-----------------|-----------------|
| فعل | f. ١ | m. ٢ | فعل | | | | |
| فعل | " | " | a
فعل (see page 327) | فعل | فعل
Write thou | Strong | Pe'AL |
| فعل | " | " | b
فعل | فعل | فعل
Eat thou | Pe-Alap | |
| فعل | " | " | c
فعل | فعل | فعل
Inherit thou | Pe-Yod | |
| فعل | " | " | d
فعل | فعل | فعل
Deceive thou | Geminate | |
| فعل | " | " | e
فعل | فعل | فعل
Judge thou | Concave | |
| فعل | " | " | f
فعل | فعل | فعل
Choose thou | L. Alap | Pa'EL |
| فعل | " | " | g
فعل | فعل | فعل
[next p.] (1) Write thou | L. Strong | |

Note. There are traces of the object suffixes added to the Imperative feminine singular (Pe^{AL}) as if it terminated in **ك** as, **كُلِّيْكَ** = **كُلِّيْ** - kill (thou f.) me; **كُلِّيْكَ** = **كُلِّيْ** - judge (thou f.) me; **كُلِّيْكَ** = **كُلِّيْ** - call (thou f.) me; **كُلِّيْكَ** = **كُلِّيْ** - call him. etc. (Mar Isahac); or even in **ك** as, **كُلِّيْكَ**, **كُلِّيْكَ**. etc. (Nold. § 190. A.).

2. When suffixes are added to the Imperative f. s. of Lamad strong Derivative verbs the vowel on the penultimate may sometimes be retained as, **كُلِّيْكَ** = **كُلِّيْكَ** - believe (thou f.) me; **كُلِّيْكَ** = **كُلِّيْكَ** - believe him. **كُلِّيْكَ** = **كُلِّيْكَ** - praise (thou f.) me. etc.

Syntax.— Recapitulate, (§ 46 B. note) § 52 II, § 66 V, § 78 I, § 240 VII & XVIII, (§ 243), § 273 IX & XI, § 274 IX & XX, § 284 II.

Foot notes to pages 325-6 :—

- W. S.— a. **كُلِّيْكَ** ; b. **كُلِّيْكَ** ; c. **كُلِّيْكَ** ;
 d. **كُلِّيْكَ** ; e. **كُلِّيْكَ** ; f. **كُلِّيْكَ** ; g. **كُلِّيْكَ** ;
 h. **كُلِّيْكَ** ; i. **كُلِّيْكَ** ; j. **كُلِّيْكَ** ; k. **كُلِّيْكَ** ;
 l. **كُلِّيْكَ** ; m. **كُلِّيْكَ** ; n. **كُلِّيْكَ** ; o. **كُلِّيْكَ** ;
 p. **كُلِّيْكَ**.

Vocabulary.

- ܐܪܥܐ f. soil; earth.
 ܐܘܕܐ Audo.
 ܡܫܬܬܐ m. mocking; re-
 proach.
 ܡܬܬܐ f. moth; boring
 worm.
 ܡܬܬܐ m. pleasant; sweet.
 ܡܬܬܐ (pl. only) m.
 virginity.
 ܡܬܬܐ pr. n. Gubarlaha
 ܡܬܬܐ The eternal
 Mighty; God.
 ܡܬܬܐ m. beloved; friend;
 paternal uncle.
 ܡܬܬܐ m. cleft.
 ܡܬܬܐ (pl. only) f. gray
 hair; old age.
 ܡܬܬܐ ܡܬܬܐ old man.
 ܡܬܬܐ ܡܬܬܐ skin (flask)
 of milk.
 ܡܬܬܐ m. taste; perception;
 prudence; discretion.
 ܡܬܬܐ AP^h. to lead astray,
 seduce.
 ܡܬܬܐ m. comely; becoming.
- ܡܬܬܐ AP^h. to adjure; to
 make to swear.
 (ܡܬܬܐ) ܡܬܬܐ AP^h. to confute,
 rebuke, convince.
 ܡܬܬܐ PA. to encourage,
 comfort.
 ܡܬܬܐ pr. n. Magdonia
 (f.)
 (ܡܬܬܐ) ܡܬܬܐ dep. to
 act deceitfully,
 treacherously.
 ܡܬܬܐ hiding place; shelter.
 ܡܬܬܐ pr. n. Edania (f.)
 ܡܬܬܐ m. neck-chain;
 neck-lace.
 ܡܬܬܐ m. payment;
 remuneration.
 ܡܬܬܐ - ܡܬܬܐ to reward; to
 repay.
 ܡܬܬܐ AP^h. to bring forth;
 to produce, generate.
 ܡܬܬܐ pl. ܡܬܬܐ f. a
 pitcher; a cruse.
 ܡܬܬܐ pr. n. Kazoo.
 ܡܬܬܐ pr. n. Rüel.
 ܡܬܬܐ m. kindling; flame.

Exercise 52 A.

- 1 מִן הַיָּם וְהַיָּבֵשׁ וְהַיָּם וְהַיָּבֵשׁ וְהַיָּם וְהַיָּבֵשׁ
2 אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
3 אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
4 אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
5 אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
6 (Act. Mar. I. 393) אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
7 (Cant. 4. 9) אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
8 (Cant. 2. 14) אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
9 (Ibid. 5. 9) אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
10 (Act. Mar. V. 135) אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
11 (I. Kings 25. 33) אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
12 (Judges. 4. 19) אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
13 (Thobias 7. 15) אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
14 (Judith. 10. 10) אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל

15 (Ps. 136) . ܡܫܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ
 ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ
 16 . (Ezech. 23. 35) ܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ
 ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ
 (Act. Mar. VI. p. 34.) ܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ
 17 ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ
 (Ibid. p. 637) ܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ
 18 ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ
 ܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ
 (Act. Mar. III. p. 340) ܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ

Exercise 52 B. (1)

1. Thou (f.) hast borne Him who bears (p. p.) the earth and the heaven. 2. Give (f. s.) me a little water to drink (lit. make thou me to drink) from thy pitcher. 3. Why didst thou (f.) hate me and act treacherously against me? 4. So then (ܡܫܝܚܐ) show me all that thou hast done (in) these days. 5. Behold, I have given thousand silver (coins) to thy brother, and behold, the same (amount) is given to thee also, for that thou didst cover the eyes of those, who were with me, and didst rebuke me for (convince me of) every thing. 6. From where is the kid? perhaps it is (a) stolen (one); return (f. s.) it to its owners (ܡܫܝܚܐ). 7. What dost thou (f. s.) wish (that) I should do to thee?; believe me Magdonia. 8. And thou (f.) hast opened to me the door of heaven, and shown me the glory of Christ. 9. I pray Thee, the hand-maid of

(1) Every sentence with object suffix (group IV).

God, receive me that I may be near thee. 10. And why hast thou done (f.) to me thus and forsaken me, on account of a few words, with which this old man (who is) living badly has seduced thee? 11. Oh! soil, the accursed and sinful earth, since (؟ ٢-٣) thou hast brought me forth thou hast not taught me (any thing) but sin. 12. Thou hast made me prepared for the flame of passion as a moth. 13. In Thy virginity thou hast given birth to Emmanuel, God, and He became man.

LESSON LVI.

OBJECT SUFFIXES (Contd.)

Group V. (§ 277 V.)

- a) **Perfect 3. m. pl. (form i)**
terminating in Wa'w (و).

§ 294. When object suffixes are added to Perfect 3. m. pl. terminating in Wa'w (و):- 1) all verbs, Simple or Derivative, drop ⁽¹⁾ away the termination Wa'w (و); 2) all verbs Simple or Derivative [excepting a) P^eAL (as ١٥٥٥) and AP^hEL (as ١٥٥٥٢) of Concave verbs, which remain unchanged, and b) P^eAL of Geminate (as ١٥٥٥) and Lamad Alap (as ١٥٥٥) verbs] lose the vowel on the penultimate; 3) if the verb be P^eAL Lamad strong trilateral or Geminate ⁽²⁾ or ET^hP^eEL Deponent the third radical becomes hard and the first radical receives Pt^haha (÷); 4) if the verb be P^eAL Lamad weak the termination Wa'w is replaced by the radical Alap (or retained in W. S. optionally in the place of the third radical). (cfr. § 279 N. B. 2. § 278).

Foot note (1) (2) see page 334.

[illegible]

V. a) Perf. 3. m. pl. (i)

| I. s.
וָס | Changed
form | Verb
Pf. 3. m. pl. (i) | Kind of
verb | Form
of verb |
|----------------------------|-----------------|---------------------------|-----------------|-------------------|
| a כָּתְבוּ
(see p. 335) | כָּתְבוּ | כָּתְבוּ
They wrote | Strong | P ^{AL} |
| b אָכְלוּ | אָכְלוּ | אָכְלוּ
They ate | Pe-Alap | |
| c יָדְעוּ | יָדְעוּ | יָדְעוּ
They knew | Pe-Yod | |
| d הָדוּ | הָדוּ | הָדוּ
They deceived | Geminate | |
| e הִנִּחוּ | הִנִּחוּ | הִנִּחוּ
They placed | Concave | |
| f בָּחַלוּ | בָּחַלוּ | בָּחַלוּ
They chose | L. Alap | |
| g כָּתְבוּ | כָּתְבוּ | כָּתְבוּ
They wrote | Strong | P ^A EL |
| h בָּחַטְבוּ | בָּחַטְבוּ | בָּחַטְבוּ
They chose | L. weak | |
| i כָּתְבוּ | כָּתְבוּ | כָּתְבוּ
They composed | Strong | A ^P EL |
| j אָכְלוּ | אָכְלוּ | אָכְלוּ
They fed | Pe-weak | |
| k הָדוּ | הָדוּ | הָדוּ
They deceived | Geminate | |
| l הִנִּחוּ | הִנִּחוּ | הִנִּחוּ
They raised | Concave | |
| m בָּחַטְבוּ | בָּחַטְבוּ | בָּחַטְבוּ
They chose | L. weak | |

| | | | | | | | |
|---|---|-------|---|---|---|---|---|
| ” | : | خجوهه | ” | ” | ” | ” | ” |
| ” | : | خجوهه | ” | ” | ” | ” | ” |
| ■ | : | خجوهه | ” | ” | ” | ” | ” |

Note. 1. Pf. 3. m. pl. i may rarely be found without the termination • (◌) before the suffixes of the 2nd person plural-

- or - **ذَلَّلَ جَهْ** = **أَخْرَجَهُ** or **ذَلَّلَ جَهْ** as **جَهْ** : **جَهْ** -
 they - **ذَلَّلَ جَهْ** = **ذَلَّلَ جَهْ** - they
 - **أَخْرَجَهُ** - they oppressed you;
 perturbed you. etc. (Nold. § 186).

2. ḡḡḡḡ - "They consoled", often retains (especially in W. S.) Pthaha (ḡḡ) on Yod, the penultimate, when object uffixes are added, as, ḡḡḡḡḡḡ - They consoled me; ḡḡḡḡḡḡḡḡ - They consoled him, etc., instead of ḡḡḡḡḡḡ : ḡḡḡḡḡḡḡḡ . (Nold. 196).

3. Lamad weak Derived verbs often retain the vowel ى on the penultimate (esp. in W. S.) when object suffixes are added to Pf. 3. m. pl. (i); as, **اَخْتَارُونِي** = **اَخْتَارُونِي** - they chose me. **اَخْتَارُوهُ** = **اَخْتَارُوهُ** - they chose him. etc.

Foot notes to No. § 294, page 331:—

(1) To be more correct it should be observed that in the suffixed conjugation of Pf. 3. m. pl. (i) and Imper. m. pl. (i) ending in Wāw the inflexional termination Wāw is changed into 'Amāqa'- or

‘Assōsso’- ॐ when the suffixes 𐤀𐤁𐤁𐤁 : 𐤀𐤁𐤁𐤁 : 𐤀𐤁𐤁𐤁 : 𐤀𐤁𐤁𐤁 : 𐤀𐤁𐤁𐤁 : 𐤀𐤁𐤁𐤁 : 𐤀𐤁𐤁𐤁 are added. For the facility of grouping the object suffixes 𐤀 has been reckoned together with them. (§ 292. f. n. 1).

(2) In **Pe^{AL}** Geminate verbs the original Pthaha only. (§ 85. note).

| | | | | | |
|---|-----------|-----------|-----------------|-----------|---|
| n | نَجَّوْا | نَجَّوْا | نَجَّوْا | L. Strong | Deponent S AP ^h EL
ET ^h PE ^h EL |
| | | | They liberated | | |
| o | نَجَّلُوا | نَجَّلُوا | نَجَّلُوا | L. weak | |
| | | | They completed | | |
| p | نَجَّذُوا | نَجَّذُوا | نَجَّذُوا | L. Strong | |
| | | | They remembered | | |

Footnotes to page 333:—

(1) Likewise suffixes are added to other Lamad strong PA'EL verbs.

- W. S.— a. نَجَّخُوا; b. نَجَّحُوا; c. نَجَّجُوا;
d. نَجَّزُوا; e. نَجَّصُوا; f. نَجَّجُوا or نَجَّجُوا
(§ 62) or نَجَّجُوا; g. نَجَّجُوا; h. نَجَّجُوا;
i. نَجَّجُوا; j. نَجَّجُوا; k. نَجَّجُوا; l. نَجَّجُوا;
m. نَجَّجُوا; n. نَجَّجُوا; o. نَجَّجُوا;
p. نَجَّجُوا.

**b) Imperative m. pl. (i) terminating
in Wāw (◌).**

§ 295. When object suffixes are added to the Imperative m. pl. (i) terminating in Wāw (◌) :- 1) the termination Wāw (◌) is dropped in all verbs (§ 294 f. n. 1); 2) in Lamad strong trilateral (Strong, Pe-Alap, Pe-Yōd) verbs of the P^eAL form and in the ET^hP^eEL Dep. formed of them the third radical becomes hard, the second loses its vowel and the first receives 'Amaqa - ◌ or 'Assosso- ◌[◌] (§ 288); 3) in Lamad weak verbs, either Simple or Derived the termination Wāw (◌) is replaced by Alap (◌) (or rarely retained in W. S.); 4) in the P^eAL of Geminat and Concave verbs and in the AP^hEL of Concave verbs no change of vowel or aspirate takes place; 5) in Derived verbs (other than the AP^hEL of Concave) with a strong letter as the final the penultimate loses its vowel. (§ 276. iii, § 279 N. B. 2, § 285 note).

Suffixed Conjugation V. b) Imper. m. pl. (i)

(337)

| Suffixes | | | I. s. | Changed form | Verb Imper. m. pl. i. | Kind of verb | Form of verb |
|----------|-------|---------------|-------|--------------|-----------------------|--------------|--------------|
| I. pl. | f. ၎် | III. s. m. ၎် | | | | | |
| ၎် | ၎် | ၎် | ၎် | ၎် | ၎် | Strong | Pe-AL |
| ၎် | ၎် | ၎် | ၎် | ၎် | ၎် | Pe-Alap | |
| ၎် | ၎် | ၎် | ၎် | ၎် | ၎် | Pe-Yōd | |
| ၎် | ၎် | ၎် | ၎် | ၎် | ၎် | Geminate | |
| ၎် | ၎် | ၎် | ၎် | ၎် | ၎် | Concave | |
| ၎် | ၎် | ၎် | ၎် | ၎် | ၎် | L. Alap | PA-EL |
| ၎် | ၎် | ၎် | ၎် | ၎် | ၎် | L. Strong | |

(1) next page.

Note. Lamad strong trilateralal P^eAL and ET^hP^eEL (dep.) verbs rarely take suffixes without any change of vowel in Imperm. pl. (i.) as, **אֶצְלֶםְ** - save me; **אֶצְלֶםּוֹ** - save him; **אֶצְלֶמְנִי** - encompass me; **אֶצְלֶמְנוֹ** - encompass him. etc.

§ 296. **Syntax.** I. When pronouns of different persons occur as object to the same predicate the object suffix (referring to them) may be put in the singular (agreeing with the nearest one) or in the plural, preferring the first person to the second and the third, and the second to the third. If the object suffix is put in the singular referring to one object alone, the other objects if any, either noun or pronoun, are put in the accusative case separately. Ex. **וְנָתַתְּנוּ אֵלַי וְאֶל בְּתוּרְתִּי וְנָתַתְּנוּ אֵלַי** - And they struck me and my daughter and threw us down. (Act. Mar. III. p. 69.).

II. The same pronominal suffix as object to two verbs (as in § 274 xx) may be added only to the second one. Ex. **וְנָתַתְּנוּ אֵלַי וְנָתַתְּנוּ אֵלַי** - they took and gave thee to ... (Recap. § 43. IV.).

III. The emphatic **וְנָתַתְּנוּ** (§ 55. n. 4) with a Dem. pronoun as object without the prep. **אֶל** stand uninflected in the accusative case. Ex. **וְנָתַתְּנוּ אֵלַי וְנָתַתְּנוּ אֵלַי** - Do not also the publicans do this? (Math. 5. 49). Exer. 53. A. 15].

Foot notes to pages 337-8:—

W. S. a. **וְנָתַתְּנוּ אֵלַי**; b. **וְנָתַתְּנוּ אֵלַי**; c. **וְנָתַתְּנוּ אֵלַי**;

d. **וְנָתַתְּנוּ אֵלַי**; e. **וְנָתַתְּנוּ אֵלַי**; f. **וְנָתַתְּנוּ אֵלַי**; g. **וְנָתַתְּנוּ אֵלַי**;

h. **וְנָתַתְּנוּ אֵלַי**; i. **וְנָתַתְּנוּ אֵלַי**; j. **וְנָתַתְּנוּ אֵלַי**

(next page);

Vocabulary.

| | |
|---|--|
| ⲉⲃⲉⲛⲓⲛⲓ m. trouble;
affliction. | ⲉⲃⲉⲛⲓⲛⲓ m. bold; presump-
tuous; insolent. |
| ⲉⲃⲉⲛⲓⲛⲓ m. desert; dry
place. | ⲉⲃⲉⲛⲓⲛⲓ Aph. to venture;
dare; to be presumptuous. |
| ⲉⲃⲉⲛⲓⲛⲓ Ethp. dep. to take
care; to be diligent. | ⲉⲃⲉⲛⲓⲛⲓ to bind up, heal. |
| ⲉⲃⲉⲛⲓⲛⲓ inside; interior;
midst. | ⲉⲃⲉⲛⲓⲛⲓ (ⲉⲃⲉⲛⲓⲛⲓ) to entangle;
to encompass. |
| ⲉⲃⲉⲛⲓⲛⲓ f. circumcision. | ⲉⲃⲉⲛⲓⲛⲓ to till; to serve. |
| ⲉⲃⲉⲛⲓⲛⲓ to pierce through,
to dig, to stab. | ⲉⲃⲉⲛⲓⲛⲓ PA. to cut off; to tear;
to throw down. |
| ⲉⲃⲉⲛⲓⲛⲓ (pl.) pangs; sorrow;
travail. | ⲉⲃⲉⲛⲓⲛⲓ PA. to precede; to
prevent; to go before;
to rise early. |
| ⲉⲃⲉⲛⲓⲛⲓ PA. to condemn,
convict. | ⲉⲃⲉⲛⲓⲛⲓ to follow; to
persecute. |
| ⲉⲃⲉⲛⲓⲛⲓ adj. sorrowful;
lamentable. | ⲉⲃⲉⲛⲓⲛⲓ to incline, decline;
to turn or bend down-
wards. |
| ⲉⲃⲉⲛⲓⲛⲓ (ⲉⲃⲉⲛⲓⲛⲓ) m.
storm. | ⲉⲃⲉⲛⲓⲛⲓ to neglect, despise. |
| ⲉⲃⲉⲛⲓⲛⲓ f. congregation;
assembly. | ⲉⲃⲉⲛⲓⲛⲓ to repeat; to do a
second time. |
| ⲉⲃⲉⲛⲓⲛⲓ m. desert. | ⲉⲃⲉⲛⲓⲛⲓ to till or serve
again. |
| ⲉⲃⲉⲛⲓⲛⲓ m. Medianite. | ⲉⲃⲉⲛⲓⲛⲓ to weigh out;
to pay. |

k. ⲉⲃⲉⲛⲓⲛⲓ; l. ⲉⲃⲉⲛⲓⲛⲓ; m. ⲉⲃⲉⲛⲓⲛⲓ;

n. ⲉⲃⲉⲛⲓⲛⲓ; o. ⲉⲃⲉⲛⲓⲛⲓ; p. ⲉⲃⲉⲛⲓⲛⲓ.

Exercise 53 A.

- 1 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ 2 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 3 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 4 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 5 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 6 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 7 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 8 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ (Act. Mar. I. p. 387)
- 9 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ (Ibid. p. 408)
- 10 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 11 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 12 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 13 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 14 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 15 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 16 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ (Aphr.)
- 17 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 18 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 19 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ (Aphr.)
- 20 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ (Ps.)
- 21 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ
- 22 ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ ႁႃႃႃ (Act. Mar.)

23 . ማግሰጽ ለገደል ገደል ለገደል ለገደል ለገደል
 24 . (Ps.) ለገደል ለገደል ለገደል ለገደል ለገደል
 25 . (Aphr.) ለገደል ለገደል ለገደል ለገደል ለገደል
 26 . (Aphr.) ለገደል ለገደል ለገደል ለገደል ለገደል
 27 . (Act. Mar.) ለገደል ለገደል ለገደል ለገደል ለገደል
 28 . (Ps.) ለገደል ለገደል ለገደል ለገደል ለገደል
 29 . ለገደል ለገደል ለገደል ለገደል ለገደል
 30 . ለገደል ለገደል ለገደል ለገደል ለገደል
 31 . ለገደል ለገደል ለገደል ለገደል ለገደል
 32 . ለገደል ለገደል ለገደል ለገደል ለገደል
 33 . ለገደል ለገደል ለገደል ለገደል ለገደል
 34 . ለገደል ለገደል ለገደል ለገደል ለገደል
 35 . (Aphr.) ለገደል ለገደል ለገደል ለገደል ለገደል
 (Judith. 6. 9.).

Exercise 53 B.

1. All that have left thee shall be confounded.
2. They have tilled the ground a second time (lit. They have tilled the ground and repeated it-ground).
3. All those who have seen me, have mocked at me.
4. The priests and the deacons who have ministered to thee.
5. All the presumptuous (m. pl.) have not

provoked Thee to anger as I have provoked Thee to anger. 6. They have provoked Him to anger by their sacrifices (𐤀𐤃𐤕𐤁) and they have provoked Him to indignation (𐤀𐤃𐤕𐤁) by their idols. 7. The pangs of the wicked (m. pl.) have entangled me and I have not deviated from Thy path. 8. Blessed be the womb that bore Thee and the paps that suckled Thee. 9. They have prevented me on the day of my sorrows. 10. When the poor man died the angels carried him to the bosom of Abraham. 11. And for my thirst they made me to drink vinegar. 12. Let the prophets, who spoke about Thee by spirit persuade (supplicate) Thee. 13. Praise Him all the stars and the light: praise Him heavens of heavens. 14. Praise (m. pl.) Him in the congregation of peoples, and exalt Him on the seat of the ancients (𐤀𐤃𐤕𐤁). 15. Soon they (m.) carried him to a Physician in (𐤀) the city to (that he may-°) heal him. 16. They (m.) surrounded the just man and said to him: blessed art thou, who hast completed thy battle. 17. They encompassed his house and took him (prisoner). 18. They have received circumcision. 19. They have seen that very deacon. 20. Each one of you, therefore, put off (𐤀𐤃𐤕𐤁 Imp. m. pl.) the (his) old man. 21. Then my servants tearing their garments came to me and informed me what (𐤀𐤃𐤕𐤁) had happened. 22. The wicked ministers (lit. ministers of wickedness) seized the boy and brought him to the judge. 23. You (m. pl.) carry him (away) and throw him into the sea so that other people (𐤀𐤃𐤕𐤁) may not see and believe. 24. You (m. pl.) eat it (m.) hastily. 25. Hear me peoples and hearken unto me nations. 26. Answering, (lit. answered and) the king said: you (m. pl.) give the child which is alive to this (woman) and it shall not be killed. 27. They (m.) took Thee (m.) up to the temple as an infant. 28. The day declined and lo, the shadows of death have encompassed me. 29. How lamentable was the

hour at which (٣) they (m.) lifted (Him) up and crucified Him on the top of the cross (٤٥٦)? 30. And with the lance (which) they (m.) took they stabbed me and they did their will. 31. There will not be a judge in the town, within (٣) whose boundaries they (m.) have crucified Thee. 32. The judge will not sit in the tribunal, where (٤٥٦) they judged Thee. 33. There will not be propitiation at the holy altar, where they condemned Thee. 34. Thy mercy has (m. pl.) sent Thee and Thou hast come into the world to cure and heal our pains and sicknesses. 35. Thy mercy and grace have followed me all the days of my life so that I may live in the house of the Lord (for) the length of days.

LESSON LVII.

OBJECT SUFFIXES (contd.)

Group VI. (No. § 277 VI).

a) Verbal forms terminating in ٤٥٦, ie.,

- i. Perfect 3. m. s. of Lamad Alap P^{AL} verbs.
- ii. Imperative m. s. of Lamad weak Derivative verbs.

§ 297. When object suffixes are added to:

- i) Perfect, 3. m. s. of Lamad Alap P^{AL} verbs and
 - ii) Imperative m. s. of Lamad weak Derivative verbs
- only the final Alap of the verbal form terminating in ٤٥٦ is dropped. (§ 276. iii).

Suffixed Conjugation VI. a.)

- i) Pf. 3. m. s. of Lamad Alap P^eAL verbs.
 ii) Imper. m. s. of Lamad weak Derivative verbs.

| Suffixes | | | Changed form | Verb | Kind of verb | Form of verb |
|---------------------------------|---------------------------------|---------------------------------|----------------------|--|--------------|---|
| II. pl. | I. pl. | III s. | | | | |
| f. جڤم m. جڤم | f. جڤم m. جڤم | f. جڤم m. جڤم | I. s. جڤم | Pf. 3. m. s. جڤم
He chose | Lamad Alap | P ^e AL |
| nil | nil | nil | II. s. جڤم | Imp. m. جڤم
s. choose thou | L weak | PA ^e EL |
| nil | nil | nil | III. s. جڤم | Im: m. جڤم
s. choose thou | Do. | AP ^h EL |
| nil | nil | nil | IV. s. جڤم | " جڤم
complete thou | Do. | S ^v AP ^h EL |
| nil | nil | nil | V. s. جڤم | " جڤم
promise thou | Do. | ES ^v TAP ^h AL
Deponent |

W. S. 1. جڤم ; 2. جڤم ; 3. جڤم ; 4. جڤم ; 5. جڤم

Note. 1. Sometimes the suffixes of Group II (§ 285) are added to Imper. m. s. of Lamad Alap Pe^{AL} verbs as $\text{ḥḥḥḥḥḥ} = \text{ḥḥḥḥḥḥ} - \text{call (thou) me}$; $\text{ḥḥḥḥḥḥ} = \text{ḥḥḥḥḥḥ} - \text{seek me. etc.}$

2. Very rarely the initial Yod (changed into Waw) of 3. m. s. suffix is left out when added to Imp. m. s. in ḥ , as, $\text{ḥḥḥḥḥḥ} = \text{ḥḥḥḥḥḥ} - \text{throw (thou) him}$; $\text{ḥḥḥḥḥḥ} = \text{ḥḥḥḥḥḥ} - \text{call (thou) him. (Nold. § 196).}$

c) Imperfect of Lamad weak verbs

terminating in $\text{ḥ} : \text{ḥ}^2$

§ 299. When object suffixes are added to the Imperfect forms terminating in $\text{ḥ} (\text{ḥ}^2 \text{ḥ}^2)$ of Lamad weak verbs the final Alap of the verbal form is changed into Yod (together with the lengthening of the Zla^{ma} preceding [cfr. § 5. note. 3. b. c; § 94 c. ii.]) and the initial Yod of 3. m. s. suffix is changed into Waw- w .

Suffixed Conjugation

| Suffixes | | | | | |
|-------------|-------|-------------|-------------|------|--|
| II pl. | I pl. | III s. | II s. | I s. | |
| f. ڄم m. ڄو | ڄا | f. ڄي m. ڄو | f. ڄي m. ڄو | ڄو | |
| ڄڻ ڄڻ ڄڻ | ڄڻ | ڄڻ ڄڻ ڄڻ | ڄڻ ڄڻ a | ڄڻ | |
| ڄڻ ڄڻ ڄڻ | ڄڻ | ڄڻ ڄڻ ڄڻ | ڄڻ ڄڻ b | ڄڻ | |
| ڄڻ ڄڻ ڄڻ | ڄڻ | ڄڻ ڄڻ ڄڻ | ڄڻ ڄڻ c | ڄڻ | |
| ڄڻ ڄڻ ڄڻ | ڄڻ | ڄڻ ڄڻ ڄڻ | ڄڻ ڄڻ d | ڄڻ | |
| ڄڻ ڄڻ ڄڻ | ڄڻ | ڄڻ ڄڻ ڄڻ | ڄڻ ڄڻ e | ڄڻ * | |
| ڄڻ ڄڻ ڄڻ | ڄڻ | ڄڻ ڄڻ ڄڻ | ڄڻ ڄڻ f | ڄڻ * | |
| ڄڻ ڄڻ ڄڻ | ڄڻ | ڄڻ ڄڻ ڄڻ | ڄڻ ڄڻ g | ڄڻ * | |
| ڄڻ ڄڻ ڄڻ | ڄڻ | ڄڻ ڄڻ ڄڻ | ڄڻ ڄڻ h | ڄڻ * | |

W. S.- a. ڄڻ ڄڻ; b. ڄڻ ڄڻ; c. ڄڻ ڄڻ;
 d. ڄڻ ڄڻ; e. ڄڻ ڄڻ; f. ڄڻ ڄڻ;
 g. ڄڻ ڄڻ; h. ڄڻ ڄڻ.

* Suffixes are added likewise to 2. m. s. and I s. & pl.

VI. c.) Lamad weak Imperfect in לִּי .

| Changed form | Verb Imperfect | Kind of verb | Form of verb |
|-------------------|--|--------------|--|
| יִלְחַם | 3. m. s. יִלְחַם
He will choose | Lamad Alap | P ^e AL |
| תִּלְחַם | 2. m. s. תִּלְחַם
Thou wilt choose | Do. | |
| אֶלְחַם | 1. s. אֶלְחַם
I will choose | Do. | |
| נִלְחַם | 1. pl. נִלְחַם
We will choose | Do. | |
| יִלְחַם | 3. m. s. יִלְחַם
He will choose | Lamad weak | PA ^e EL |
| תִּלְחַם | 3. m. s. תִּלְחַם
He will choose | Do. | AP ^h EL |
| אֶלְחַם | 3. m. s. אֶלְחַם
He will complete | Do. | S ^v AP ^h EL |
| אֶלְחַם | אֶלְחַם
He will promise | Do. | E ^s TAP ^h AL
Deponent |

Note. 1. In manuscripts Yo^d or Wa^w preceding the 3. m. s. suffix is missing very rarely when it is added to Lamad weak Imperfect forms terminating in לִּי as, אֶלְחַםְיִי or אֶלְחַםְיִי = אֶלְחַםְיִי - I will see him

2. Still more rarely Yod (final of the verbal form) is left out in MSS. before אֶלְחַםְיִי when added to the above verbal forms, as, אֶלְחַםְיִי = אֶלְחַםְיִי - I will show you (m.); אֶלְחַםְיִי = אֶלְחַםְיִי - I will see you (f.) etc.

Syntax.—Recapitulate Nos. (§ 30. 6); § 52 II. § 54 II, III, IV; § 63. VI; § 78. I; § 96. I, II; § 119 II; § 127. I; § 155, § 240. IV, XVIII; (§ 242. I); § 272. VII; § 273. XI; § 274. I, XII, XV; (§ 276. i. f. n. 1); § 284. II, III. 5.

Vocabulary.

| | |
|--|---|
| ܐܕܥܝܢܐ pr. n. Decius. | ܐܕܥܝܢܐ to beat; to break. |
| ܐܕܥܝܢܐ ET ^h P. to be entrusted. | ܐܕܥܝܢܐ to be broken; to be bruised. |
| ܐܕܥܝܢܐ f. ܐܕܥܝܢܐ pl. wheat (grains of) | ܐܕܥܝܢܐ to dwell; to absolve; to relieve. |
| ܐܕܥܝܢܐ m. (sheep) fold. | ܐܕܥܝܢܐ to make to dwell; to settle. |
| ܐܕܥܝܢܐ m. solitary; monk | ܐܕܥܝܢܐ to draw out; to take up. |
| ܐܕܥܝܢܐ Es ^v TAP ^h . dep. to know, recognise. | ܐܕܥܝܢܐ (ܐܕܥܝܢܐ) f. slip; fall; fault. |
| (ܐܕܥܝܢܐ) Ap ^h . to lead out; to bring out. | ܐܕܥܝܢܐ PA. to cast down; to bring down. |
| ܐܕܥܝܢܐ m. answer; return; restoration. | ܐܕܥܝܢܐ to frequent; to press hard; to throng; to be urgent, pressing. |
| ܐܕܥܝܢܐ PA. to precede; to come or do early. | ܐܕܥܝܢܐ f. breach; rift; gap, strait; mountain pass; a hole; rim. |
| ܐܕܥܝܢܐ to cry aloud. | |
| ܐܕܥܝܢܐ to intercede; to offer supplication. | |

Exercise 54 A.

[illegible]

4 מִשְׁמַחַת פִּי 5 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 6 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו 7 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 8 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו 9 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 10 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו 11 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 12 (Act. Mar. I. 316) וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 13 (Ps.) וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 14 (Ps.) וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 15 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 16 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 17 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 18 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 19 (Ps.) וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 20 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 21 (Ps.) וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 22 (Prov.) וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 23 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 24 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו
 25 וְיִשְׂמַח בְּכָל מַעֲשֵׂי יָדָיו

26. ማሳደግና ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ
 27. ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ
 28. ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ
 29. ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ
 30. ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ
 31. ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ
 32. ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ
 33. ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ
 34. ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ
 35. ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ ማሳደግ

Exercise 54 B. (1)

1. Make (thou m.) us worthy to be (that we may be) gathered into Thy barns with grains-of-wheat. 2. Deliver (m. s.) me and save me from this generation for ever. 3. Save (m. s.) my soul from faults. 4. Make (m. s.) me worthy of (for) the remission of sins. 5. Keep (m. s.) me in life (lit. make me live) according to Thy word. 6. The Lord shall rule (over) me and any thing will not be wanting to me. 7. Glory to the Father, Who chose you (m. pl.) and made His power dwell in your bones. 8. Examine me, Lord, and try me. 9. Purify me with Thy living sprinkling (of life). 10. Jesus

(1) Every sentence with object suffix.

saw His Mother. 10. Glorious Isias called Christ mighty and called Him wonder. 12. Lord, I have called (upon) Thee, hear me, hearken to my words and accept my prayer. 13. Hear us, God, hear us God! and have mercy on us. 14. Incline Thy ear and answer me, and hear the voice of my prayer. 15. Because I was like that servant, who did not trade with that talent (f.) that was entrusted to him by his master, count me with that (one) of ten talents. 16. Because the whole creation comes early, adores, praises and knocks at Thy door hear it (the creation), O! the Merciful (one). 17. I was forgotten as a lost sheep, seek (after) Thy servant. 18. Relieve her, who cries-aloud after us. 19. If thy eye scandalize thee pluck it out and cast it away from thee. 20. But if thy hand or leg scandalize (f. s.) thee cut it off and cast it away from thee. 21. Either forgive the fault to this people or blot me out from Thy book, which Thou hast written. 22. He said to him: "Call this Sunamite-woman". 23. I have trusted in (ΔΔ) Thee, do not cast away my soul. 24. Because he knows (Pf.) my name he will call (upon) me and I will answer him. 25. The Lord will hear when I will call (upon) Him. 26. Many are they who say: "Who will show us the Good (one)". 27. Don't cast me off from Thy sight (lit. from before Thee), nor shalt Thou take away Thy Holy spirit from me. 28. How long (lit. until when) wilt Thou forget me, Lord? forever? 29. The Lord will save us, and our king will answer us on the day (on which) we shall call (upon) Him. 30. If I forget thee, Jerusalem, my right hand shall forget me. 31. He will govern my people, Israel. 32. And who-so-ever shall fall upon this rock shall be broken: and it (f) will grind-to-pieces whom-so-ever it shall fall on. 33. Let us visit our Lord in the sick (m. pl.) that He may call us to stand on His right-side. 34. John began to persuade the monk saying: "Behold, (it is) time that thou shouldst (Impf.) stretch out thy hand to me and draw me up from the depths of sin". 35. He, whose fence is broken (σ-Δ-ω Δ-Δ-Δ-Δ-Δ-Δ-Δ-Δ) re-

pairs (builds) it with labour: and even when he will repair (build) it well it (the repair) will be called (pres.) a breach.

LESSON LVIII.

SENTENCE.

§ 300. Sentences, in Syriac, are Simple, Compound, or Complex as in other languages. A Simple sentence is either Nominal or Verbal. But in Syriac "the Nominal sentence is not sharply distinguished from the Verbal sentence".

A. Nominal Sentence.— A Nominal sentence "has a substantive, an adjective or an adverbial expression as predicate". Ex. ܕܝܠܕܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ — Love is far removed from vain glory. ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ — The bread hidden is pleasant (Prov.) ܕܡܪܝܢܐ ܕܡܪܝܢܐ — Love is the light. (Aphr.).

B. A verbal sentence has a verb as predicate. Ex. ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ or ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ — And the power of God appeared. ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ — Blessed Sem'on himself said to him.

Note. There is no strict rule for the relative arrangement of the principal parts — subject, predicate and object — of a sentence. In Nominal sentences, generally, the subject precedes the predicate, and often stands at the beginning of the sentence. But a participle or an adjective used predicatively in the Nominal sentence oftener stands before than after the subject. In verbal sentences, generally, the predicate precedes the subject and often stands at the beginning of the sentence. But "if a new subject of importance appears, or if the subject has to be brought emphatically into notice, it is more usual to place the subject first". (Nold. § 324).

C. The object generally stands after the governing word (ie. predicate). Ex. $\text{ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ}$ - He raised to life three dead persons. $\text{ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ}$ - He that grieves the spirit of Christ. $\text{ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ}$ - And they surrounded his house and took him prisoner. $\text{ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ}$ - When he uttered this word.

But often the object is put before the governing word, especially, for the sake of emphasis. Ex. $\text{ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ}$ - Only acquire thou forbearance and patience (Sim. 270). $\text{ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ}$ - Thy letter, my beloved, I have received. (Aphr. $\text{ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ}$ - And the lambs of thy flock thou slayest. (Mart. I).

The object may precede the governing word even when it takes an object suffix referring to it. Ex. $\text{ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ}$ - Jezabel persecuted Elias. (Aphr.) $\text{ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ}$ - And the Lord commanded me. (Deut. 4. 14).

D. The negative particle ܐܝܬܐ - "no, not" and its compound forms ܐܝܬܐ ܐܝܬܐ (ܐܝܬܐ ܐܝܬܐ) and ܐܝܬܐ ܐܝܬܐ (for emphasis) always precede the word referred to. Ex. ܐܝܬܐ ܐܝܬܐ - Thou shalt not kill. ܐܝܬܐ ܐܝܬܐ - I do not seek to boast. ܐܝܬܐ ܐܝܬܐ - He has no fore-knowledge. (cfr. § 54. III, § 207 VI, § 272. III-VI).

E. Complex Sentence— A Complex sentence consists of a principal clause and one or more subordinate clauses. Ex. ܐܠܗܐ ܕܢܒܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ - Acquire sound knoweldge that thou mayst be beloved to the Lord.

F. Compound Sentence — A compound sentence necessarily consists of two or more co-ordinate clauses; one or more sub-ordinate clauses also may be added. Ex. ܐܠܗܐ ܕܢܒܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ - Let Thy word be a lamp to my legs O! Son of God and instead of the sun let it enlighten me and I will walk in it.

§ 301. **Syntax**— I. To the verbs ܐܡܪ - ܐܡܪ - “to command”, ܐܡܪ - “to wish, to will, to be pleased” often, and to other verbs like ܐܡܪ - “to give, to grant”, ܐܡܪ - “to begin” occasionally, other verbs following in the Perfect tense are connected by Waw (و) for expressing purpose or execution. Ex. ܐܡܪ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ - Our Lord granted them to see the light. ܐܡܪ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ - And he began to build. ܐܡܪ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ - He commanded to bring them out. etc. (cfr. 274. x).

II. Some verbs expressing a sense of quality like ܐܡܪ, ܐܡܪ - “to dare, to be audacious”, ܐܡܪ - “to multiply”, ܐܡܪ - “to happen, to befall, to chance”, ܐܡܪ - “to add”, ܐܡܪ - “to precede, to go ahead, to come early”, are joined to the verb following in perfect agreement with it by means of the co-ordinating con-

junction Waw (ו) to serve as adverb. Ex. אָמַרְתָּ וְאַתָּה אָמַרְתָּ
- Thou didst venture to say; thou didst dare say.
וְהוֹדוּ לָהֶם בְּרָאָה - He called them repeatedly; often
he called to them. אַל תִּשְׁאָל אֲדָמָה עוֹד - Ask no more;
don't ask any more. וְהָיוּ מֵתִים - They died before
hand. בְּחֵץ - By chance a man asked
me: it happened that a man asked me.

[Verbs in I & II above admit other constructions also.]

III. a) Noun clause as object to a verb and b) adjective clause defining a noun are introduced by the relative pronoun **ḡ**. Ex. a) **ḡ ḡḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡ** - He said that she would surely die and perish (cfr. § 81. II.).

b) ၵၢၼ်ႈၵၢၼ်ႈ ၵၢၼ်ႈ ၵၢၼ်ႈ - Christ, Who came for
our redemption. ၵၢၼ်ႈ ၵၢၼ်ႈ ၵၢၼ်ႈ ၵၢၼ်ႈ ၵၢၼ်ႈ
ၵၢၼ်ႈ ၵၢၼ်ႈ ၵၢၼ်ႈ - Praise be to the Mercy that sent Thee
to us, O Christ! the Sun of justice. (Recapitulate Nos.
§ 272, § 273, & § 274).

Vocabulary.

مُتَّكِلٌ m. hireling; hired
servant.

ᠲᠤᠨ ᠶᠢᠨ f. tribunal.

𐤀𐤓𐤕 Aph. to subdue.

ṣām : ṣām⁹⁹⁷ m. envious;
gluttonous.

אָפּהאַפּן Aph. to overtake.

ἰσχυρός m. healthy; sound.

ꠘꠞꠤ꠨ : ꠘꠞꠤ꠨ m. rustic;
unrefined; uncultured.

to oppress; to suffocate.

ܕܡܠܚܐ ܕܡܠܚܐ f. false god;
 false religion; vain fear.

7.5.2 Aph. to dine.

| | |
|-------------------------------|-------------------------------------|
| فَعَّلَ Aph. to do good. | فَعَّلَ - فَعَّلَ to beat; to smash |
| فَعَّلَ PA. to lie, deny, | فَعَّلَ to pieces. |
| فَعَّلَ deceive. | فَعَّلَ m. fool; senseless. |
| فَعَّلَ that which is enough, | فَعَّلَ f. debility: feeble- |
| فَعَّلَ sufficient. | فَعَّلَ ness. |
| فَعَّلَ m. Adj. mangled; | فَعَّلَ m. firm; sound. |
| فَعَّلَ defiled; wounded; | فَعَّلَ to interpret; to |
| فَعَّلَ corrupted. | فَعَّلَ harangue. |
| فَعَّلَ PA. to seek; to | فَعَّلَ f. breach; |
| فَعَّلَ inquire. | فَعَّلَ breakage. |
| فَعَّلَ owner; one who earns. | |

Exercise 55 A.

I. Simple Sentence.

- [illegible]

II. Complex Sentence.

- [illegible]

27 (Aphr.) 28 (Act. Mar.) 29 30 (Ibid.)
 (Prov. 30. 8-9)

Exercise 55 B.

1. 1. I will bless the Lord always. 2. I will exalt Thee, my Lord, king. 3. The Lord exalts the poor (m. pl.). 4. Praise the Lord, Oh ! the just (m. pl.). 5. Appoint (ٱٲٲٲ) O, Lord ! a watcher to my mouth and a watcher to my lips. 6. The light shone to the righteous (m. pl.) in the darkness. 7. Lord, God, be Thou a protector to my soul. 8. Let him summon us to the heavenly abode (ٱٲٲٲ ٱٲٲٲ) by thy (f.) prayers. 9. I have not put away (ٱٲٲٲ ٱٲٲٲ) his laws from me. 10. I will beat them (m.) as dust before (ٱٲٲٲ) the wind.

II. 11. Thou wilt subdue under me those who stand against me. 12. Thou shalt not acquire gold and silver, for the mortal poison (poison of death) is placed in them. 13. Acquire (thou m.) sound know-

ledge that thou mayst be beloved to the Lord. 14. Martyrs who triumphed (مُتَغَلِّبِينَ) and were crowned intercede and pray to Christ that He may do mercy to (لِ) all of us. 15. Let not my faults (مَعْصِيَاتِي) cover my person, my Lord, when justice will judge. 16. Let me not be naked in the tribunal when the just (m. pl.) will put on (pres.) glory. 17. John went away with him out of the town till they arrived (مَرَرُوا) at the sea-shore. 18. You should give (m. pl.) to those who are needy and afflicted. 19. Don't boast (m. s.) of (لِ) the day of tomorrow, for, you (m. s.) do not know what it will generate (يُولِّدُ). 20. Intercede (m. pl.) ye to your Lord that He may establish (يُعْزِزُ) His tranquillity and peace in the four quarters (of the world).

III. 21. I will pursue (after) my enemies and overtake them and I will not turn back (أَعْرِضُ) until I will do away (أُهْلِكُ) (with) them. 22. Their (m.) tongues shall be weakened and all that see them shall fear. 23. The just (m. pl.) shall rejoice in the Lord and (shall) trust in (بِ) Him. 24. And many of the crowds were spreading their clothes on (بِ) the way; and others were cutting branches from trees and strewing them on (بِ) the way. 25. The senseless man does not know and the fool does not understand this. 26. Turn away Thy face from my sins and blot out (امْحُضْ) all my faults. 27. Let Thy word be a lamp to my feet, O! Son of God! and instead of (بِ) the sun let it enlighten me and let me walk in it. 28. Don't dine with an envious man nor shalt thou desire of (مِنْ) his food. 29. Be not inebriated with wine nor shalt thou be a glutton in meat. 30. My son, give me thy heart and let thy eyes observe my ways. 31. Let a stranger praise thee and not thy mouth; and another but not thy lips.

LESSON LIX.

ENALLAGE.

§ 392. Enallage is the grammatical term (Greek) for the exchange of one person, number, gender, tense or mood for another. By enallage, therefore, the third person often occurs for the first or the second, singular for plural, masculine for feminine, Perfect for Present &c. &c.

Enallage of A) Person, B) Number and C) Gender.

A) Enallage of person. Ex.

— (2nd per.) — (3rd per.) — Praise the Lord all ye people; praise Him all ye nations (— for —).

Often in deprecatory sentences, whose principal verb is naturally in the second person, the verb of the subordinate clause is put in the third person. Ex.

— — — — — Oh, ye, who believe in the Father and in the Son and in the Holy Ghost, come (and) hear the words, which heal the body and vivify the soul (— for —)

B) Enallage of number. Ex.

— — — — — There were Cherubim and palm trees wrought on the doors of the temple as they were made on the walls. (Ezech. 41. 25). [— for —].

ܕܝܗܝܠܐ - Holy Father, in Thy name keep them, whom
 Thou hast given me that they may be one as we are.

(John 17. 11). [oŋ for ~~o.ŋ~~]

C) Enallage of gender. Ex. $\begin{matrix} \text{A} & \text{B} & \text{C} \\ \text{D} & \text{E} & \text{F} \end{matrix}$ \rightarrow $\begin{matrix} \text{D} & \text{E} & \text{F} \\ \text{A} & \text{B} & \text{C} \end{matrix}$

Many (or several) of the mothers (Bar Heb.)

[~~٢٠~~ for ~~٢١~~] . - ٥٧ لـ لا لم لا له لا لل

It is hard for thee to kick against the goads. (Act. 9: 5)

[ṣṣ ṣṣ for ṣṣ ṣṣ. cfr. § 63. vii].

[illegible]

جَعَدْتُ: نَجَمٌ صَوْدُ ثِيَابٍ لَمَعَتْ: جَعَدْتُ دَلَّ مَعَمَّ جَعَدْتُ خَلْفُ:

تجدیدت دھرم مہانتکرم پوجیتکرم دھرم دھرم.

When any one will commit a crime and sin against the holy things (i.e. sacrifices) of the Lord, he shall bring

(as) his offering to the Lord, a ram without blemish

out of the flock that may be bought with silver coins (weighing) two shekels according to the shekel (weight)

of the sanctuary for offering. (Levet. 5. 15. (זֶבֶחַ for

25-5)

§ 303. NOTE 1. When the subject comes after the predicate (verb or predicative adjective) and an

the predicate (verb or predicative adjective) and another word intervenes between them the predicate may

be put invariably in the masculine singular irrespective of gender and number of the subject. Ex.

والفتاة - the girl met me (والفتاة for والفتاة)

звездочки - stars are arranged in it (звезда for

$\frac{1}{2} \left(\frac{1}{2} + \frac{1}{2} \right) = \frac{1}{2}$

2. When a noun used in the plural number

does not designate more than one object the verb, ad-

jective or pronoun referring to it, is put in the singular

Ex. $\text{זָּרְבָּבֶדֶדְּ לִבְיָהּ בְּנֵי מִיִּשְׁמֵשׁ : שְׁנֵי זְאֵי חֲזֹהֶבֶת זָרְבָּבֶדֶדְּ}.$
 $\text{— זְאֵי זָרְבָּבֶדֶדְּ : זָרְבָּבֶדֶדְּ זְאֵי זָרְבָּבֶדֶדְּ זְאֵי זָרְבָּבֶדֶדְּ}.$

Every one of them (had) four faces; one (face was) the face of a cherub; another, the face of a man; another, the face of a lion; and another, the face of an eagle.

(Ezech. 10. 14.) ($\text{זָּרְבָּבֶדֶדְּ : שְׁנֵי} - \text{sing. referring to זְאֵי}$

pl.) $\text{זֶה הָיָה חַיָּהּ} - \text{In Him was life (John. 1. 4.)}$

(זֶה for זֶה).

3. When there are more than one noun of different genders and numbers as subject to the same predicate, it is generally put in the masculine plural (§ 274 XVII).

But often the predicate agrees with the nearest noun—the first when it precedes (or rarely even when it follows) and the last when it follows. Ex,

$\text{וְהָיוּ הָרִבְּבוֹת וְהָיוּ הָעֲבָדִים וְהָיוּ הָאֲדָמִים} - \text{The master and his servants wore the appearance of modest men. (Act. Mar.)}$

$\text{וַיִּשָּׁקוּ אִתּוֹ וַיִּבְכּוּ וַיִּשָּׁקוּ אִתּוֹ וַיִּבְכּוּ} - \text{She (his mother) and his father fell upon him and they were kissing him and weeping and crying. (Act. Mar, I. p. 361).}$

4. Sometimes the predicate may agree with the noun on which the subject depends. Ex.

$\text{וַיַּעַשׂ כֵּן עַד שֶׁרָאוּ אֶת צִדְדֵי רִיבּוֹתָיו} - \text{And they did so until the top of his ribs was seen. (Act. Mar. I, p. 111).}$

$\text{וְאִם יֶחֱזֶקֶת אֶתְּ אֶתְּ אֶתְּ : אֵלֶּיךָ מִן הַשָּׁמַיִם} - \text{If any one of the stories of any one of your gods is true to you it is shame that we should say how it is. (Ibid.).}$

5. Sometimes the verb "to be" (ብወይን) agrees with the noun completing the predication instead of the subject. Ex. ለዓመት ቅዱሱን ስሙን ወይን ይባላል - That very day was Sabbath. (John. 5 9).

6. Distributive pronouns and Collective nouns prefer to have the predicate in the masculine plural. Ex. ሆኖኝም ለአብነት ማዕዘን ስሜን - I know that you are the seed of Abraham. (John. 8. 37).

ለእኛም ማዕዘን ስሜን ስሜን : ለእኛም ማዕዘን ስሜን - Every one shall return to his people; and every one shall flee to his land. (Is. 13: 14. Vide § 62. note; § 92. III).

§ 304. Enallage of A) Tense and B) Mood.

A) Enallage of Tense. 1) The Perfect tense is used instead of the Present: a) when certainty or decision is meant. Ex. ስሜን ስሜን ስሜን ስሜን - He that sees me sees the Father. (John. 9: 14).

b) when a state or condition is implied. Ex. ስሜን ስሜን ስሜን ስሜን - Why art thou displeased and why is thy face disfigured? (Gen. 4: 6).

c) when expressing a general statement, which does not depend upon time. Ex.

ስሜን ስሜን ስሜን ስሜን ስሜን ስሜን ስሜን ስሜን - Blessed is the man who does not walk in the way of the wicked, nor does stand in the counsel of the sinners. (Ps. I. 1).

2) The Perfect is used instead of the Imperfect (future) for the sake of vividness, especially, in prophetic expressions. Ex. ስሜን ስሜን ስሜን ስሜን ስሜን ስሜን ስሜን ስሜን - The people that walk in darkness shall see a great light. (Is. 9. 2).

3) The Imperfect is used in narrations, in the sense of the Perfect, especially in dependent clauses introduced by the particles **عندما**, **حين**.

$\frac{1}{2}m$ and $\frac{1}{2}m$ Ex.

[illegible]

God has chosen (something) new; and then bread of barley; and sword or spear was not seen among the forty thousand of Israel. (Judges. 5. 8).

— ۱۸۸۲ء تا ۱۹۰۲ء تک ۵۴۸۰۰۰ روپے خرچ ہوئے۔

Noah did not take a wife before (until) God had spoken to him. (Aphr.).

2-600-1 - He kept the righteousness, which is in the law before the law was instituted. (Aphr.).

- دڙملي ۽ ذڪر ۾ ڏسڻ ۾ اچي ٿو ته -

He that reigned over the land of Edom before a king reigned over the children of Israel. (Ibid.).

مَجْر - before we entered. (cfr. § 272. IX)

4) The Present tense is used :- a) instead of the Perfect in narrations for the sake of more vividness.

Ex. $\frac{1}{2} \times \frac{1}{3} = \frac{1}{6}$ $\frac{1}{4} \times \frac{1}{5} = \frac{1}{20}$ $\frac{1}{6} \times \frac{1}{7} = \frac{1}{42}$ $\frac{1}{8} \times \frac{1}{9} = \frac{1}{72}$ $\frac{1}{10} \times \frac{1}{11} = \frac{1}{110}$ $\frac{1}{12} \times \frac{1}{13} = \frac{1}{156}$

Behold, out of the river came up seven cows beautiful in their appearance. (Gen. 41: 2-3).

b) instead of the Imperfect (future) to denote certainty. Ex. הָיָה בָּרֵךְ - He will come safe. (Tob.

5. 21). ṭḥmāz ṣḥm - Thy brother shall rise (again).
(John, 11. 23).

B) Enallage of Mood. 1) When two or more Imperatives occur in the same sentence the first im-

poses a condition and the other indicates a consequence in the future resulting from fulfilling that condition.

Ex. $\text{סוֹמֶה וְחַיִּיךָ} \text{דָּבָר} - \text{Do this and live. ie., If you do this you shall live. (Gen. 42. 18).}$

$\text{אִם תִּשְׁלַח מִן הָעוֹלָם וְעָשִׂיתָ טוֹב} - \text{If you decline from evil and do good, you shall rest for ever. (Ps. 37. 27).}$

2) The Imperative may have the force of a hypothesis in some instances even if the following verb is not in the Imperative. Ex. $\text{יָדַעְתָּ אֱלֹהִים} - \text{Know Him in all your ways, and}$

$\text{וְהוֹדִיךָ אֱלֹהִים} - \text{He will direct your paths. ie., If you know Him in all your ways He will direct your paths. (Prov. 3: 6).}$

$\text{אֱמַרְתָּ בְּלִבְּךָ וְנִשְׁלַחְתָּ} - \text{Believe His prophets and you will be saved. ie., If you believe His prophets you will be saved. (II. Par. 20: 20).}$

3) The Imperative may rarely be used to indicate a consequence in the future also when the principal verb (preceding) is in the Imperfect. Ex.

$\text{אֶתְּנוֹתֶיךָ מִן הָאָרֶץ} - \text{I will give you the produce of the land of Egypt that you may eat the marrow of the land. (Gen. 45: 18).}$

4) Rarely, an Infinitive, as if it were a substantive, may govern a noun in the genitive. Ex.

$\text{שָׁמְעָה הַמַּלְכָּה} - \text{The queen of S'ba heard of his fame and came to try Solomon with riddles. (II. Par. 9: 1).}$

{Recapitulate Nos. § 43. III, § 62 note, § 66 III, § 92 III, § 207 VII, § 240 VIII).

Vocabulary.

ᑭᑦᑭᑦ rock; flint; hard
stone.

ᠵᠢᠨᠠᠭᠤᠨ height; mountain.

A. Enallage of Person.

1. 2. 3. 4. 5. 6.

[illegible]

B. Enallage of Gender.

[illegible]

C. Enallage of Number.

28
 29
 30

- 31 מִלְכֵי מִצְרַיִם וְעַתָּה (Num. 12:1) . 32 פְּעֻלָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (Ps.) . 33 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (Ps.) . 34 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (Aphr.) . 35 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (Act. M. I. p. 407) . 36 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (Ibid. p. 414) . 37 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (Ps.) . 38 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (A. M. I. p 111) . 39 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (J. Ser.) . 40 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (II. Peter, 1: 2) . 41 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (I. Machab. 4: 30) . 42 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (Act: 23: 6) . 43 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (Nehm. 11: 3) . 44 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (Job. 39: 13-14) .

D. Enallage of Tense and Mood.

- 45 מִלְכֵי מִצְרַיִם וְעַתָּה (§ 272 IX) . 46 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (Ephr. I. p. 451) . 47 מִלְכֵי מִצְרַיִם וְעַתָּה
 מִלְכֵי מִצְרַיִם וְעַתָּה (Act. 23: 35) . 48 מִלְכֵי מִצְרַיִם וְעַתָּה

יִיחַד מִלֵּךְ יִיחַד מִלֵּךְ דִּימִיטְרִי מִלֵּךְ דִּימִיטְרִי מִלֵּךְ
 מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ 49 . (Luke. 16: 4) מִלֵּךְ מִלֵּךְ
 מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ 50 . (Samuel. I. 27: 12) מִלֵּךְ מִלֵּךְ
 מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ 51 . (Samuel. II. 13: 5) מִלֵּךְ מִלֵּךְ
 מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ 52 . (Ps. 118: 28) מִלֵּךְ מִלֵּךְ
 מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ (Act. Mar. I. p. 380).

LESSON LX.

NOMINATIVE ABSOLUTE.

§ 305. A noun in the Nominative case comes first and a personal pronoun (referring to it) follows with the grammatical references proper to it. This kind of construction, mostly for the sake of emphasis, is called Nominative Absolute. In translating such sentences the grammatical references attached to the referring pronoun are applied to the noun referred to. According to the nature of the noun referred to in the sentence the referring pronoun 1) may stand in the Nominative, or 2) may be changed into suffix form - Possessive (§ 32) or Object (§ 277), or 3) may take a (case-forming) preposition. (§ 29; § 269. i. b). Ex.

1) מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ - The clear light, the same, is Christ. or, The clear light is Christ. (Aphr.).

2) מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ - Now the ram's horns are broken. (Aphr.)

ṣṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ - The bird fed Elias. (Aphr.)

3) ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ -
The gaurds did not open (the door) to them who ran
to the fortress. [Barheb.]

(ṭṭṭṭṭṭ) ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭṭṭṭṭṭṭṭṭ ṭṭṭṭṭṭṭṭṭṭṭṭṭṭṭ ṭṭṭṭṭṭṭṭṭṭṭṭṭṭṭ ṭṭṭṭṭṭṭṭṭṭṭṭṭṭṭ -
(God) is not depicted within the children of Adam who
do not know their creator nor does He live in them
nor is He conceived in their thought. (Aphr.)

Note. Rarely a pronoun may stand in place of the noun in
the Nominative. Ex. ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ
ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ
ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ
To him that strikes you on your right cheek offer also the other;
go two miles with him, who hires you to go with him one
mile; and to him who desires to take your coat give also your
cloak. (Aphr. Math. 5: 39-41).

Vocabulary.

| | |
|--|---|
| ṭṭṭṭṭṭ m. perdition;
destruction; loss. | ṭṭṭṭṭṭ m. thought-
less; foolish; imprudent. |
| ṭṭṭṭṭṭ pr. n. Eliseus. | ṭṭṭṭṭṭ m. pl. loins; back. |
| ṭṭṭṭṭṭ ṭṭṭṭṭṭ to slander,
accuse. | ṭṭṭṭṭṭ m. locust or carob
tree (its husk or pods). |
| ṭṭṭṭṭṭ m. celebration;
veneration; solemnisation. | ṭṭṭṭṭṭ f. compactness;
firmness; tenacity. |
| ṭṭṭṭṭṭ Aph. to over take;
to come upon. | ṭṭṭṭṭṭ f. curse. |
| ṭṭṭṭṭṭ PA. to pity; to
condone. | ṭṭṭṭṭṭ m. thorn. |
| | ṭṭṭṭṭṭ ET ^h PA. to be salted,
mingled. |

10. 11. (Ps.) 12. 13. 14. 15. (Ps.) 16. 17. (Ps.) 18. (Math. 5:42) 19. (Math. 5:41) 20. (Math. 5:40) 21. (Aphr.) 22. (Ibid) 23. (Ibid.) 24. (Ibid.) 25. (Ibid.) 26. (Ibid.) 27. (Ibid.) 28. (Ibid) 29. (Ibid.) 30. (Ibid.) 31. (Ibid.) 32. (Ibid.) 33. (Ibid.)

34 (Ibid.) . 35 (Ibid.) . 36 (Prov. 20: 7) . 37 (Ibid. 20: 20) . 38 (Ibid. 22: 7) . 39 (Ibid. 28: 16) . 40 (Ibid. 28: 27) . 41 (Ibid. 29: 12) . 42 . 43 . 44 . 45 (Math. 3: 4) . 46 (Aphr.) . 47 (Aphr.) .

48 . (Ibid) ለግድም ለጸሐፊ ለጸሐፊዎች ለጸሐፊዎች
 ትጽባቢ ለግድም ለጸሐፊ ለጸሐፊዎች ለጸሐፊዎች
 ግድም ትጽባቢ ለጸሐፊ 49 . (Ibid.) ለጸሐፊ ለጸሐፊ
 ለጸሐፊ 50 . (Ibid.) ለጸሐፊ ለጸሐፊ ለጸሐፊ
 ለጸሐፊ ለጸሐፊ ለጸሐፊ ለጸሐፊ ለጸሐፊ
 ለጸሐፊ ለጸሐፊ ለጸሐፊ ለጸሐፊ ለጸሐፊ 51 . ለጸሐፊ ለጸሐፊ
 ለጸሐፊ ለጸሐፊ ለጸሐፊ ለጸሐፊ ለጸሐፊ ለጸሐፊ
 ለጸሐፊ ለጸሐፊ ለጸሐፊ ለጸሐፊ ለጸሐፊ ለጸሐፊ
 (Act. Mar. I. 464)

LESSON LXI.

INTERROGATIVE SENTENCES

DIRECT AND INDIRECT.

I. Direct Interrogative.

§ 306. Direct questions are expressed by means of Interrogative Pronouns (§ 56 ff.) or Interrogative particles (§ 268. VI; § 272 A. II, VII, VIII). The pronouns and particles denoting questions always precede the predicate. They stand mostly as the first word of a sentence. Ex. ? ለጸሐፊ ለጸሐፊ - What shall I do to thee, my son? ? ለጸሐፊ ለጸሐፊ ለጸሐፊ - Who is this by whose name the dead rise?

Sometimes one or more words other than the predicate (the principal verb) may stand before them. Ex. ? ለጸሐፊ ለጸሐፊ ለጸሐፊ - From which town are you?

وَمَا يَفْعَلُ الْبَارِئُ - But what will the just man do?
(Vide § 268 VI note).

Note. Very often the words indicating interrogation are left out, and the sentence, whether affirmative or interrogative, is distinguished by the context. Ex.

Ḥāṭṭā ḥayyūn - **Bar-Samya** - **Are you Bar-Samya who have been made the commander and leader of the Christian people?** (*Act. M.* I, p. 122)

Lā ḥayyūn - **Did it not happen as I told you? and you shall not insult me.** (*Ibid.*)

II. Indirect Interrogative.

§ 307. Just as in direct Interrogations the Interrogative pronouns and particles (except ذى § 268 vi note) precede the predicate also in indirect interrogative clauses :—

a) The indirect interrogative clauses are generally introduced by the conditional particle ܐܝܢܐ "if, whether" or by the relative particle ܕ . Ex. $\text{ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ}$ Let us see if it will come and help thee. $\text{ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ}$ - His fellow monks learned where and how he was.

[illegible]

c) Often the relative **?** stands in place of the inverted commas in direct interrogative clauses and therefore, it (**?**) cannot be taken always as the distinguishing mark of indirect speech. Whether it is direct or indirect speech may be determined by the context. Ex.

1) Direct speech:-

١٠٠ - And they warned him not to do this while asking him: "Do you seek to make us a reproach among the pagans, our friends?" (Act. Mar. III. p. 485).

The priest questioned him and asked him: "You, my son, what do you will?" (Ibid. p. 487).

- ٢٥ : لَئِنْ كُنْتَ بِكَ يَحْيَىٰ؟ مَا أَصَابَكَ فَأَنْتَا تَبْكُ?
And he asked him: "What (happened) to you, boy? why do you weep? (Act. Mar. I. p. 447).

2) Indirect speech: וַיֹּאמְרוּ מִי יִרְאֶה אֹתָם - And they said, who would see (us) them. (Ps.).

? ܐܢܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ - Who will
say what these wheels are. (Monumenta. Syr. cit.
Nold. § 372. c.).

ἡμεῖς οὐκ ὀφείλομεν ἀκούειν τοῦ λέγοντος· ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐρχόμενος καταστρέψει τὴν ἐκκλησίαν ταύτην ἵνα μὴ ᾖ ἡμεῖς ἕως οὗ ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

The Jews said:
Will he kill himself? because he said: whither I go you
cannot come. (John. 8: 22). [Vide. § 80 n. 5; § 81. II].

Note. 1. Sometimes 𐤀 and 𐤁 , which introduce indirect interrogatives, may be wanting, especially, when the interrogative clause begins with 𐤁𐤀 , 𐤁𐤁 or 𐤁𐤂 . Ex.

And thou art desirous to learn this very thing, by what causes it (the war) was stirred up. (Jos. St. Cit. Nold. § 372. D.)

Think upon death thou too, O wise scribe, lest haply thy heart be uplifted. (Aphr. cit. Nold. § 373).

And the disciples saw and wondered saying, how the oak has presently withered away. (Math. 21: 20).

And the Jews wondered and said how does (did) this man know Scripture, while he has not learned. (John. 7: 15).

2. ܐܢܝܢ often takes the place of ܐܝܢܐ to introduce an indirect interrogation. Ex. $\text{ܐܢܝܢ ܕܝܠܕܐܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ}$

Consider first in thy thought whether thou dost forgive. (Aphr. Nold- § 372 B.).

3. An interrogation, either in the direct or indirect speech: may often be an expression of wonder. Ex.

$\text{ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ}$ - And his soul grows elate that to such a master (lit. to what sort of master) he has become worthy of belonging. (Moes. cit. Nold. § 372. E.).

a) In like manner, rarely, an interrogative pronoun may be repeated in the same clause. Ex. $\text{ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ}$

Woe to the empire of the Romans, that it has lost such emperors and met with such instead (of such) [Jul. cit. Nold. § 372. E.].

b) Very rarely an interrrogative (ܕܡܪܝܢܐ - generally) is repeated to express "which of the two". Ex. ܕܡܪܝܢܐ ܕܡܪܝܢܐ

Try both of them, as to which of them

is stronger. (Ephr. Nold. § 372. E.). [Such construction is almost limited to translation from Greek].

4. When the sentence contains more than one clause joined by co-ordinative conjunctions, the same interrogative particle referring to different predicates may not be repeated in each clause. Ex. **ܐܝܕܝܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** - Why did peoples rage and the nations devised vain things? (Ps.).

5. A negative question is introduced by the negative particle **ܠܐ**. Ex. **:ܐܬܝܬܝܢ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** - Then the king said to the kings, his friends: "Did I not tell you that he is a sourcerer?" (Act. Mar). [Vide § 54. III.]

Vocabulary.

| | |
|-------------------------------------|--------------------------------------|
| ܡܫܬܥܝܢܐ m. mask; | ܟܬܒܐ m. book; inscription. |
| demeanour. | ܡܠܟܝܬܐ f. kingship; |
| ܕܥܡܐ (§ 99 a 2) to come. | majesty; kingdom. |
| reach, arrive. | ܕܥܡܐ to rebel, revolt, |
| ܕܥܡܐ (§ 166. n. 2) to bring, | oppose, defy. |
| execute. | ܕܥܡܐ m. rebellious; |
| ܕܥܡܐ m. mote; hay; | a rebel. |
| straw; chip. | ܕܥܡܐ : ܕܥܡܐ to repair, |
| ܕܥܡܐ f. fear; religion. | fence. |
| ܕܥܡܐ m. adj. rapacious; | ܕܥܡܐ m. fence; enclosure. |
| ravenous, subst. an extor- | ܕܥܡܐ to become strong; |
| tioner; plunderer. | to overpower. |
| ܕܥܡܐ giver; adj. | ܕܥܡܐ m. image; statue. |
| generous; giving. | ܕܥܡܐ f. beam; plank. |
| ܕܥܡܐ f. advantage | ܕܥܡܐ ܕܥܡܐ to salute. |
| excellence; abundance. | |

Exercise 58.

- 1 מִיָּה מִיָּה ? 2 מִיָּה מִיָּה ? : 3 מִיָּה מִיָּה מִיָּה ?
- 4 מִיָּה מִיָּה ? (Act. Mar. I. p. 150) 5 מִיָּה מִיָּה ?
- 6 מִיָּה מִיָּה ? (Aphr.) 7 מִיָּה מִיָּה ?
- 8 מִיָּה מִיָּה ? (Act. Mar.) 9 מִיָּה מִיָּה ?
- 10 מִיָּה מִיָּה ? (Ibid.) 11 מִיָּה מִיָּה ?
- 12 מִיָּה מִיָּה ? (Ps.) 13 מִיָּה מִיָּה ?
- 14 מִיָּה מִיָּה ? (Math.) 15 מִיָּה מִיָּה ?
- 16 מִיָּה מִיָּה ? (Math. 8: 27) 17 מִיָּה מִיָּה ?
- 18 מִיָּה מִיָּה ? (Math. 9: 4) 19 מִיָּה מִיָּה ?
- 20 מִיָּה מִיָּה ? (Math. 9: 5) 21 מִיָּה מִיָּה ?
- 22 מִיָּה מִיָּה ? (Math. 7: 3) 23 מִיָּה מִיָּה ?
- 24 מִיָּה מִיָּה ? (Math. 5: 47) 25 מִיָּה מִיָּה ?

20 ? 21 ? 22 ? 23 ? 24 ? 25 ? 26 ? 27 ? 28 ? 29 ? 30 ? 31 ? 32 ? 33 ? 34 ? 35 ? 36 ? 37 ? 38 ? 39 ?

53. (Ibid. 48) . 54. (Ibid. 243) . 55. (Ibid. 245) . 56. (Ibid. 259) . 57. (Ibid. 266) . 58. (Ibid. 302) . 59. (Ibid. 302) . 60. (Jos. St. 116. Nold.) . 61. Aphr.) . 62. (Ibid.) . 63. (Ibid.) . 64. (Ov. cit. Nold.) . 65. (Land. II. 159) .

APPENDIX

1. General Notions.

ܐܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ } Who is it that has restrained
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ } the gift since twelve months?
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ } (Ephr.)

3) To render quiescent the weak letters, ܐ and ܐ, virtually vocalised (in place of $\text{S}^{\text{e}}\text{va}$ — Vide § 15: 1; § 10 note 2) at the beginning of a word. Ex.

ܐܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ — The Father the begetter and the Son the begotten. (Ephr.) ܐܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

: ܐܬܐ ܕܥܠܡܐ ܕܥܠܡܐ — As some one would say I am an angel and you are women (ܐܬܐ for ܐܬܐ Jac. Ser.)

: ܐܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ — The priest was bound and he was not able to speak (ܐܬܐ for ܐܬܐ. Jac. Ser.). ܐܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ The angel came in a nocturnal vision to speak with him. (ܐܬܐ for ܐܬܐ. Jac. Ser.)

ܐܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ — I shall walk before thy will if thou wilt. (ܐܬܐ for ܐܬܐ. Narsai.)

4) To vocalise an occulted Alap in the beginning of a word. (Vide § 11). Ex. ܐܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ — That relationship which was declared by the angel. (ܐܬܐ for ܐܬܐ. Jac. Ser.).

5) To vocalise the preformative letters (§ 10. 3 b) with Zlama (short ܐ) in the Imperfect P^eAL and with P^taha (ܐ) in the Imperfect AP^hEL (§ 151. B. 5) of Concave verbs. Ex. : ܐܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ — Let us look at Jesus and become like (Him) with the constancy of our soul. (ܐܬܐ for ܐܬܐ — Narsai).

6) To vocalise the final non-vocalised letter of the preceding word with Zlama (short ܐ) if the following word begins with a non-vocalised consonant. The East Syrians prefer Pt^haha (ܐܬܗܐ) to Zlama (ܐ) if the first non-vocalised letter of the following word be a guttural or Res^v. (§ 12-3). But such vowels as augments are not always marked, nor do they effect the doubling of consonants (§ 6; § 12-6). Ex.

ܐܬܗܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ - ܐܬܗܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ - Our Lord!
have mercy on us (for ܐܬܗܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ - Ephraem.)

ܐܬܗܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ : ܐܬܗܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ (Read ܐܬܗܐ ܕܡܠܝܚܐ)
And the horse-man controls the impulses and senses as he desires (Narsai).

7). To use masculine or feminine numbers indiscriminately, irrespective of the gender of nouns they qualify. Ex. ܐܬܗܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ - Daniel fasted for three weeks in his body and soul. (ܐܬܗܐ for ܐܬܗܐ - Narsai).

ܐܬܗܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ - He has limited the course of the sun and the moon for twelve hours. (ܐܬܗܐ for ܐܬܗܐ - Narsai),

8) To employ Marḥtāna for M^hagyaⁿa and vice verse. Ex. ܐܬܗܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ - His light shone over the East (ܐܬܗܐ for ܐܬܗܐ - Narsai).

ܐܬܗܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ - Perhaps, another is that was born (ܐܬܗܐ for ܐܬܗܐ - Narsai).

9) To retain the vowel on the initial Alap and to give Pt^hah^a (ܐܬܗܐ) to the second prefix (ܐܬܗܐ) against the general rule, by which the initial Alap leaves its

vowel to the first prefix and the second prefix takes no vowel. (§ 25. iii-iv; § 26-9). Ex.

ܩܝܡ ܗܘ ܠܗܝܘܬܐ ܕܠܝܬܝܡ ܕܠܝܬܝܡ ܕܠܝܬܝܡ - He that gives life to all satisfied orphans and widows (ܩܝܡ ܗܘ ܠܗܝܘܬܐ ܕܠܝܬܝܡ for ܩܝܡ ܗܘ ܠܗܝܘܬܐ ܕܠܝܬܝܡ - Narsai).

10) To repeat the preposition required by the verb, (in most cases) once before it joined to a noun and once after it joined to a pronominal suffix referring to that noun. Ex.

ܕܠܝܬܝܡ ܕܠܝܬܝܡ ܕܠܝܬܝܡ ܕܠܝܬܝܡ ܕܠܝܬܝܡ ܕܠܝܬܝܡ - He has equipped the children of the earth, one against the other. (Narsai).

Note. * Such repetition is rarely met with in prose also.

II. Rhythm.

Rhythm or Rithm is the initial stage of Syriac poetry. It is a measured flow of words in expressing ideas. Rhythmic composition may roughly be styled as prose-poetry. It is quite familiar in Syriac as well as in other Semitic languages. "Ever since has been man" says J. S. Mill, "all deep and sustained feeling has been tended to express itself in rhythmical language, and the deeper the feeling, the more characteristic and decided the Rhythm". (cit. Hadson p. 93).

III. Metre.

Metre is the most important factor of Syriac poetry, since it serves as the distinguishing mark or form (of poetry). It is generally "that ordered rhythm, which results from a regulated alteration of syllables of different characters and values". In other clas-

* A few other poetic licenses of lesser importance, rather mistakes committed by amanuenses, are held out by some modern authors. They could be avoided by correcting the manuscripts. (Clef. p. 197).

sical languages, such as Greek, Latin, Sanskrit and Arabic "the difference in character or value (of syllables) depends upon what is called quantity or the length of time taken in pronunciation and the metrical foot, or the group of syllables forming the basis of the line or verse, was composed of short and long syllables arranged according to certain schemes". In other languages as in most of the modern European languages, metre is based on the accent of syllables rather than the quantity of syllables. But metre in Syriac is based neither on the accent nor on the quantity of syllables; it is entirely based on the number of syllables. All the vowels in Syriac, short or long, initial, medial or final, either in open or closed syllables, are of the same quantity; the virtual or semi-vowel (S^cva) is not counted.

According to the number of syllables in a line verses in Syriac poetry, may commonly be classified under the following categories :—

1) Tetra syllabic metre, which is formed of four syllables in a single line of verse. It was introduced by Harmonius, Bardaisan's son (II. cent.). St. Ephraem (IV cent.), Balai (IV cent.) and James of Serugh (V cent) have rarely made use of this metre in their metrical compositions. Ex.

ܐܡܪܢ ܡܘܨܝ

ܐܡܪܢ ܡܘܨܝ

ܐܡܪܢ ܡܘܨܝ

ܐܡܪܢ ܡܘܨܝ

ܐܡܪܢ ܡܘܨܝ

ܐܡܪܢ ܡܘܨܝ

ܐܡܪܢ ܡܘܨܝ

ܐܡܪܢ ܡܘܨܝ

1) Moses said: Depart in peace, brother, in (obedience to the call of) justice, that is by your side.

2) Aaron responded: "Good-bye (stay in peace) O! brother, who did not cherish grudge against your brother. (§ 302. A.) (Balai).

2) Penta syllabic metre, which is formed of five syllables in a line. Introduced by Bardaisan (II cent.) it was called Bardaisanite metre. It was the favourite metre of Mar Balai (IV cent.), and it is called the metre of Mar Balai by the Orthodox Syrians. Ex.

| | | |
|------------------|---|--|
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | } | 1) O Lord, the stole, which
I wore before I sinned, the
same put on me on the day
of resurrection. (Balai OV.
p. 333). |
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | | |
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | | |
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | | |

| | | |
|------------------|---|--|
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | } | 2) Jesus, full of mercy, "Thy
gate is the gate of mercy, for
the man who enters (into it)
burdened with crimes gets-
out bearing mercy.
(Balai J. B. W. 161). |
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | | |
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | | |
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | | |

3) Hepta syllabic metre, which is formed of seven syllables in a verse. It was adopted by Harmonius from Greek. It was the favourite metre of St. Ephraem, who profusely made use of it in most of his metrical compositions. It is generally styled as "K^craita darba" by the East Syrians and "Nîs'a d^cMar Ephraem" by the West Syrians. Ex.

| | | |
|------------------|---|--|
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | } | 1) Be not haughty or boast-
ing if you earn gold or
silver: but behave humbly
in all your ways. |
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | | |
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | | |
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | | |

| | | |
|------------------|---|---|
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | } | 2) Earn gold with measure,
and learning without mea-
sure; gold multiplies afflic-
tions but the latter (multi-
plies) pleasures and de-
lights. |
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | | |
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | | |
| ܕܬܬܐ ܕܝܫܘܥ ܕܝܫܘܥ | | |

3) Thank (lit. return praise
 to) God for His benefices
 to you: and honour your
 parents and masters ac-
 cording to your might.
 (Ephraem).

4) Dodeca syllabic metre, which is formed of
 verses of twelve syllables (or three feet of four syl-
 lables). Introduced by Mar Ephraem it was largely
 used by Narsai and James of Serugh in their versifi-
 cations. It is called "K^eraita d^et^hartēn" or "K^eraita
 Narsaita" by the East Syrians and "Nis'a d^eMar Jacob"
 by the West Syrians. Ex.

ܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ
 ܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ
 ܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ
 ܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ

Gold is despised with whom-so-ever it is. He
 that acquires it, is ashamed of it, if he be prudent.
 The soul of any one that loves to earn gold is darkened
 and he is lightless, and therefore he runs to the mam-
 mon. (J. Ser.).

ܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ
 ܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ
 ܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ
 ܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ

He that trusts in the mammon is surely mistaken; and
 he is wanting in his soul although, he may acquire the
 whole world. The lover of gold is not proud when he
 acquires (it) as he is proud when he distributes all his
 wealth. (Ibid.).

ܐܡܪܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

Wealth is beloved until the death peeps at it; but if the death displays itself wealths would be confounded. The hour of life is much more beloved than treasures, and no one changes life for the gold of the whole world. (Ibid.).

Note. The above mentioned metres are of more frequent occurrence. There are also metrical compositions containing 3, 6, 8, 9, 10, 11, and 14 and 16 syllables in a verse. But they are very rare. In mixed strophes lines of 13 and 15 syllables also are found.

The different kinds of metres employed by authors may be simple separately or combined between (VI.). Verses of three syllables do not generally stand separately. They are found combined or in multiples forming verses of six and nine syllables. Tetra-syllabic metre is doubled in the formation of verses of eight syllables, tribled in verses of twelve syllables and quadrupled in verses of sixteen syllables. Penta syllabic metre is doubled in verses of ten syllables and similarly Hepta syllabic in verses of fourteen syllables. A few examples of these rare metrical compositions are given below.

a) Verses of eight syllables:

ܐܡܪܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ } 1. Let Thy mercy be on
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ } us sinners, O! Christ, Who,
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ } loves the voice of penitents.

ܐܡܪܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ } 2. (Thou who art) our
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ } good physician hear our
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ } prayer, and blot out from
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ } us the abscess of our wick-
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ } edness.

ܕܢܢܐ ܐܬܐ ܢܚܝܬ ܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ
 ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ } 3. Because Thou knowest
 the sorrow of our race
 bandage our sores with
 Thy good medicine.

ܡܢܢܐ ܕܡܢܢܐ ܕܡܢܢܐ ܕܡܢܢܐ
 ܕܡܢܢܐ ܕܡܢܢܐ ܕܡܢܢܐ ܕܡܢܢܐ } 4. Lord, grant Thy mercy
 to us bruised and cure us
 as Thou art wont (Thomas
 of Edessa).

b) Verses of nine syllables (4 + 5).

ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ
 ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ } 1. At dawn the martyrs
 are summoned for
 slaughter, and our Lord's
 right hand is plaiting
 their crowns.

ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ
 ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ } 2. At dawn the martyrs
 run to the contest to
 receive the double re-
 ward of their labours.

ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ
 ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ } 3. At dawn our Lord
 was calling the martyrs
 (saying) "diligent la-
 bourers come to take
 the reward" (Mârûtha.
 Brev. Chald.)

c) Verses of ten syllables (5 + 5)

ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ
 ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ ܕܢܚܝܬ } 1. Heaven and earth
 and all that are in
 them are not suffi-
 cient to praise Thy
 Being, O! all furni-
 shing (sempiternal)
 Being.

2. And they are too little to relate Thy charity towards us and the magnitude of Thy grace. and Thy manifold mercies,

3. which Thou hast done to our race while we were unworthy, O good and pleasant One! Who took our nature,

4. and saved it from death and raised it up to heaven and made it lord and authority over all (Bar Sauma of Nisibis).

ܐܘܠܐܢܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ
ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ

ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ
ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ

ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ
ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ

d) Verses of eleven syllables.

(1) ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ
ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ

(Death says) The evil one has no power over any one that reviles him: (but) he that cursed me and will curse me will come to my hands.

(2) ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ
ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ

(Satan says) Death! thou hast received power from God. Me only, He does not help when I pervert. (Ephr.).

e) Verses of sixteen syllables (4 × 4).

(1) ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ
ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ

5. If the rhyming final letter be non-vocalised the vowel on the penultimate should be the same as in the corresponding line; but not necessarily so if the rhyming final is vocalised.

6. The non-vocalised (penultimate) letter just preceding the rhyming (final) consonant either vocalised or non-vocalised need not be the same as in the corresponding line.

7. Occulted letters (§ 11) are not considered in the formation of rhyme. (Vide. Note 5 below).

8. If the rhyming consonants be any of ܐܘܢܐܝܬܐ they should agree in sound as hard or soft. (Vide § 16 ff.).

Note. With regard to loose constructions of rhymed verses the following may be noted:—

1. The agreement of hard or soft sound of ܐܘܢܐܝܬܐ is not strictly observed, i.e., a consonant in the hard aspirate may be used to rhyme with the same in the soft aspirate. Such freedom is widely made use of in West Syriac except in the case of ܐ and ܐܝܬܐ.

2. The East Syrians make Waw (ܐ) to rhyme with both soft (ܐܝܬܐ) (Vide § 16.4) as between ܐܘܢܐܝܬܐ and ܐܘܢܐܝܬܐ or ܐܘܢܐܝܬܐ and ܐܘܢܐܝܬܐ etc.

3. The East Syrians make rhyme between Pthaha (ܐܘܢܐܝܬܐ) and Z'qapa (ܐܘܢܐܝܬܐ) as between ܐܘܢܐܝܬܐ and ܐܘܢܐܝܬܐ (see a. below)

4. The West Syrians are used to make rhyme between Z'qopo (ܐܘܢܐܝܬܐ) and 'Aṣoṣo (ܐܘܢܐܝܬܐ) as between ܐܘܢܐܝܬܐ and ܐܘܢܐܝܬܐ.

5. The East and West Syrians indiscriminately make rhyme not considering the nature and number of occulted letters, as between ܐܘܢܐܝܬܐ and ܐܘܢܐܝܬܐ; ܐܘܢܐܝܬܐ and ܐܘܢܐܝܬܐ; ܐܘܢܐܝܬܐ and ܐܘܢܐܝܬܐ etc. (see f. below).

Such loose constructions, strictly speaking, are corruptions of rhyme.

A few examples of rhymed verses are cited below:—

a)
 ܐܬܝܢ ܠܡܫܬܚܝܬܐ ܕܠܐ ܐܘܒܕܐ
 ܡܢ ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ

 Give to the poor and you
 will not become less; and
 give them from what you
 have, soon, to-day and not
 tomorrow that you may be
 protected by their prayers.

b)
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ

 It behoves the warrior to
 attain perseverance all the
 more and to be weaponed
 with it in coercion that he
 may be able to be patient.

c)
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ

 My son! love modesty
 greatly in childhood and in
 youth till the time of old age
 in order that you may make
 for yourself a good end.

d)
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ

 Honour the priest (elder)
 of the church as a eunuch and
 a steward that he may be to
 you in life and death in all
 necessary matter.

e)
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ

 My son, magisterialness
 (leadership) is the root of all
 evils—pomp vain glory, ar-
 rogance, and pride.

f)
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ

 Blessed is He, Whose birth
 has enlightened all and Whose
 praise the angels have sung,
 and declared hope to man,
 because He is the saviour of
 every one (six syllables).

6. Gather thyself to collect all the instructions that thou mayst always glean and take all victories out of them.
7. Sow thou the seed not where thy companion has laboured and ploughed, but thou shalt reap and take all profits from thy (own) field.

b) Letters of the alphabet used in pairs in regular order in the beginning of strophes or stanzas.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

[illegible]

2. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$: $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$: $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$:

[illegible]

(§ 65. n. 4).

3. 1. (1) 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 8

(قَدْ لَمْ يَجِدْ)

[illegible]

2. (မုခ်) နှစ် ၂၀၁၆ ခုနှစ် မတ်လ ၁ ရက်နေ့

[illegible]

تسبیح ۱۰۰ مرتبہ پڑھ کر دے گا وہ ۱۰۰ سال زندہ رہے گا۔

١. (مبحث) الخ لـ بـ جـ هـ حـ طـ زـ حـ

ဝံတန့်န့် နံတန့်)

جميع اقسام العبدية هي في الحقيقة : دمج في ذات الخلق.

[illegible]

الموتى لا يرى في الآخرة

وہ سہولتوں سے بڑھ کر بڑا بڑا بیجہ تھا؛ لیکن

(Narsai Sog^hit^ha).

1. The angel said to the virgin (§ 80 note 5): peace to thee, the mother of my Lord; blessed art thou, the mother of my Lord, and blessed is the fruit, that is in thy womb.
2. Mary asked: who art thou, my lord and what is the matter that thou speakest (about): What thou speakest is strange to me and I am not able to understand its force.
1. (Angel). The blessed of women! the Great One has been pleased to abide in thee, fear not; Grace has purposed to shed mercy on the world through thee.
2. (Mary). My lord, I request, don't molest me for, I am not moved to receive thee; what thou sayest is far from me; and I am not able to comprehend its force.
1. (A.) The Father revealed to me, when He sent me, and I have revealed to thee the mystery that had taken place between the Father and His Son, that from thee He (son) shall shine forth on the world.
2. (M.) Thou art flame, don't hurt me: thou art wearing burning-coals, don't trouble me. O! seraph (the fiery one) what has assured thee (of) all the new (things) that thou hast spoken to me?

c) The same word repeated in the beginning of stanzas.

[illegible][illegible]

(2) $\vec{r} = r \hat{r}$ $\vec{v} = \dot{r} \hat{r} + r \dot{\theta} \hat{\theta}$ $\vec{a} = (\ddot{r} - r \dot{\theta}^2) \hat{r} + (2\dot{r} \dot{\theta} + r \ddot{\theta}) \hat{\theta}$

[illegible]

(3) $\frac{d}{dt} \left(\frac{1}{r^2} \right) = -\frac{2}{r^3} \frac{dr}{dt}$

[illegible]

ᲙᲟᲟᲟᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ (4)

ᲙᲟᲟᲟᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ

ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ (5)

ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ

ᲙᲟᲟᲟᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ (6)

ᲙᲟᲟᲟᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ

ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ (7)

ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ

ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ (8)

ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ

ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ (9)

ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ

ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ (10)

(§ 240 XXIII.)

ᲙᲟᲟᲟᲟ ᲙᲟᲟᲟᲟ ᲙᲟᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ ᲙᲟᲟᲟ

(Narsai. Morceaux Choises Vol. I. p. 247-8).

- 1) The beginning of wisdom is the wisdom of the truth of the power of the Creator, Who, from nothing, created every thing, hidden and manifest.
- 2) The beginning of understanding is to understand the act of His creation, that He created the creatures not for His pleasure, but by His charity.
- 3) The beginning of discernment is to observe the greatness of His power, which bears the world and governs it according to His will.
- 4) The beginning of knowledge is to know His love towards His hand works, that He does not avenge them, who are ungrateful to Him while they are ungrateful.

- (5) The beginning of justice is to justify the trial of His judgment, Who, averting much, does not miss a wink (of eyes).
- (6) The beginning of Grace is to meditate much on His sweetness, Who, while avenges much, mixes pity with the severity of His scourgings.
- (7) The beginning of the discrimination of discernment is to discern well what is becoming to reason, the mistress of irrational beings.
- (8) The beginning of every thing is to keep the order established in nature that the nature of rational beings should comply with the reason (that is) within them.
- (9) The beginning of the Law is to meditate on the law of the Spirit to fulfil all that are written (as proceeded) from the mouth of the Hidden One.
- (10) The beginning of repayment is to repay the love to the Furnisher of every thing, Who honoured the image of man more than every thing (else) and called him by His name.

d) The same letter repeated at the beginning and end of the verses in the whole poem.

(1) $\frac{1}{x^2} = x^{-2}$ $\frac{d}{dx} x^{-2} = -2x^{-3} = -\frac{2}{x^3}$ $\frac{d}{dx} \frac{1}{x^2} = -\frac{2}{x^3}$

نوعی خدمت به خدا و خلق دیگران مفید.

(2) $\frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} \frac{d^2}{dt^2} \right) = \frac{1}{2} \frac{d^3}{dt^3}$: فقبح

[illegible]

(3) میتھ لکچر ایک اولی دول میں ہو گا :

[illegible]

(4) $\frac{1}{x^2} = x^{-2}$ $\frac{d}{dx} x^{-2} = -2x^{-3} = -\frac{2}{x^3}$

[illegible]

(5) မိမိတို့၏ အကျိုးအမြတ်ကို စောင့်ရှောက်ရန် ကျွန်ုပ်တို့သည်

• 𐎠𐎡𐎢𐎣𐎤 𐎠𐎡𐎢𐎣𐎤 𐎠𐎡𐎢𐎣𐎤 𐎠𐎡𐎢𐎣𐎤 𐎠𐎡𐎢𐎣𐎤

(Abdis^vo of Sôba).

- 1) Bear the gentle yoke with the good (people) who work rightly; take the hidden spear with those who labour spiritually.
- 2) Put an aim for you like eagles that fly up; be gentle like the saints, who please their Lord.
- 3) Let your heart honour those who are not differing, nor corrupt; let it bring to itself the likeness of those, who are praise worthy in every thing.
- 4) Let it form the images of those who triumphed and lo ! are triumphing; let it shout the praise of those, who, lo, are praised by all mouths.
- 5) The month of Nīsân (April) in which all the flowers blossom may let you know the (various) modes found in the wonderful workmanship (of nature).

e) Each line of verses begins with a letter of the Alphabet in regular order and all the verses of the whole poem end with the same rhyming letter (or syllable).

[illegible][illegible][illegible]

۵. دوفیخته دانه دوی و مجس شوی دوشته دخالق.

၇။ နှစ်စဉ် အောက်ပါအတိုင်း ဆောင်ရွက်ရမည်။

[illegible][illegible]

بسم الله الرحمن الرحيم

[illegible]

... نَجَتْ نَفْسٌ مَخْشَاةٌ يَمْنَانِي دِلَّاسِ مَهْمَا .
(Abdiso of Sôba).

(٢) Parables say that the separation of friends is similar to death (١) because, the death is the separation of the soul from the limbs. (٢) It is deprivation of light, and non-existence of life with (all) pleasures, (٣) for, how will a soul-less body see the light of the worlds? (٤) So is he, who has been separated from beloved brothers, and lost his comforts and is thrown to torments and meseries. (٥) The evil time became enemy to all the wise (٦) one after another and subdued them to those who are filled with blemishes. (٧) Good acquaintances tasted gall and drank bitterness at the departure of friends and grief has consumed (or held sway over) their hearts.

f) Every stanza beginning with a letter of the Alphabet in order, and every verse except the fourth (which ends in ٢٨) ending in Alap (٢٩) preceded by the opening letter of the stanza:—

| | |
|--|---|
| ١. اَلْمَحْبُودُ ٢٨ دَجْدُ مَحْبُودِي | ٢. ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ |
| ٣. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ | ٤. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ |
| ٥. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ | ٦. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ |
| ٧. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ | ٨. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ |

(§ 305)

| | |
|---|---|
| ٩. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ | ١٠. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ |
| ١١. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ | ١٢. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ |
| ١٣. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ | ١٤. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ |
| ١٥. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ | ١٦. مَحْبُودُ ٢٨ مَحْبُودُ ٢٨ مَحْبُودُ |

2. I have earned consolation for my mind in order that the defilement may be cleansed and that the

oldness of the bone that became dark-coloured may be made new.

- ج. By the command of our good God will be heard the sound of trumpet, which will impart courage to the feeble and make resurrection to the dead.
- د. Perfection will be distributed to every one on the day of the desirable manifestation of Christ, the magnifier of the status of the lovers of truth and justice.
- ه. The just judgement of the Creator will be manifested through our created body; and He will at the same time judge and punish the good and the bad (respectively).

VI. Strophe.

The Syriac poems, as such, are divided into strophes, which contain, generally, two or four metrical verses of equal length. The pauses in the verses should be harmonious with the rhythm and fall in with it without any break in the middle. The word or words terminating a verse should never leap over to the following verse by enjambment inverting the order and sense of the strophe. Ex.

ܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ : ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ
ܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ : ܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

Oh ! the fashioner of the universe, cleanse the filth of ignorance from our mind with the unfailing, spiritual medicine.

In liturgical hymns strophes may, often, be formed of three verses or more than four verses. The verses in such strophes may even be of different metrical length. If the verses forming a strophe are of equal length the strophe is said to be "simple" or "uniform". If they are of different lengths the strophe is said to be "mixed" or "hypermetric".

The metrical versifications of "simple" or "mixed" strophes for religious chants mostly come under the following classes:—

ܡܡܪܐ - Homilitic discourse.

ܡܡܪܐ ܕܡܡܪܐ - Instructive or doctrinal hymn.

ܡܡܪܐ ܕܡܡܪܐ - Song or hymn.

ܡܡܪܐ - Voice or tune, chant (of one strophe).

ܡܡܪܐ ܕܡܡܪܐ or ܡܡܪܐ ܕܡܡܪܐ - Antiphon, anthem, dyptic or responsary.

ܡܡܪܐ ܕܡܡܪܐ (W. S.) ܡܡܪܐ ܕܡܡܪܐ (E. S.) - Alternative hymn or chant.

ܡܡܪܐ ܕܡܡܪܐ Hymn or canticle of praise.

All these kinds of versifications are specified by titles (*hirmus*) in liturgical books. (Vide. VII).

The West Syrian (Jacobite) liturgical books called Beth gaza (ܡܡܪܐ ܕܡܡܪܐ) contain a particular class of hymns attributed to St. Ephraem under the title of

ܡܡܪܐ ܕܡܡܪܐ - Gradual hymns, invoking the B. V. Mary, the Apostles and the Saints and praying for the dead, for the church and for repentance. Many of such hymns are of later origin.

A. Simple Strophes.

Simple strophes are divided into three classes:—

1. a) The first class of simple strophes is constituted of verses of seven syllables written in pairs. A strophe may contain two or more pairs of verses in the kind of poetry called Mêmra (ܡܡܪܐ). This kind of Mêmra is given the title (HIRMUS) ܡܡܪܐ ܕܡܡܪܐ

ܡܕܪܝܬܐ by the West Syrians and ܡܕܪܝܬܐ ܕܡܕܝܬܐ or ܡܕܪܝܬܐ ܕܡܕܝܬܐ - by the East Syrians. (Vide VII. below). (For example see Hepta syllabic metre under III. 3 above).

b) The seven syllabled distichs of later composition in the liturgical books of the West Syrians (Antiochene, Maronite, Jacobite) are called ܡܕܪܝܬܐ ܕܡܕܝܬܐ or ܡܕܪܝܬܐ ܕܡܕܝܬܐ. Ex.

ܡܕܪܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ
ܡܕܪܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ
ܡܕܪܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ
ܡܕܪܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

Where the martyrs were killed and their limbs were cut off, there the Holy Spirit descended and made peace in the desolation.

(Brev. Syr. Ant.)

c) In other kinds of hymns such as Sôg^hit^ha, Kâla &c. and particularly in Mad^hrâš^ē the number of verses may vary from four to ten (4, 5, 6, 8, 10).

i. In the kind of hymns called Sôg^hit^ha, which come under the title of ܡܕܪܝܬܐ ܕܡܕܝܬܐ or ܡܕܪܝܬܐ ܕܡܕܝܬܐ every strophe consists of four verses of seven syllables each. Ex.

ܡܕܪܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ
ܡܕܪܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ
ܡܕܪܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ
ܡܕܪܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

Oh ! my brethren how bitter and evil is the terrible event, which the crucifier (ie. the synagogue of those who crucified Him) has effected, who, like a baneful woulf assaulted her Lord and shed His blood.

Note. Similar to this are :—

1) Mad^hrâš^ā under the title of ܡܕܪܝܬܐ ܕܡܕܝܬܐ

2) Kâla under the title of ܡܕܪܝܬܐ ܕܡܕܝܬܐ

3) The kind of Enyâne to which the West Syrians give the titles of **ܡܢܬܐ ܕܝܚܝܐ ܕܝܚܝܐ** and **ܡܢܬܐ ܕܝܚܝܐ**.

iv. Each strophe consists of eight hepta-syllabic verses in the Mad^hrâsê which come under the titles of **ܡܢܬܐ ܕܝܚܝܐ** (W.) and **ܡܢܬܐ ܕܝܚܝܐ** (ܡܢܬܐ ܕܝܚܝܐ; ܡܢܬܐ ܕܝܚܝܐ, ܡܢܬܐ ܕܝܚܝܐ, etc. E.) Ex.

ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ

The questioning accompanies the freedom; the law is bound in both of them. For, the freedom which has set limitation to the judge is questioned. For, what will the Creator, (who is) true, gain by cheating us? Because, before He gave us freedom He wrote and gave us the law.

v. Strophes are formed of ten verses of seven syllables each in the kind of Mad^hrâsê, which come under the title of **ܡܢܬܐ ܕܝܚܝܐ** (for both the East and West Syrians). Ex.

ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ
ܡܢܬܐ ܕܝܚܝܐ ܡܢܬܐ ܕܝܚܝܐ

Let my prayer approach Thy door and my poverty Thy treasure house. Give me, my Lord, without account as God (would give) to man. Because, if Thou hast multiplied (Thou hast done it) as the Son of God and if Thou wilt add (Thou wilt do it) as the

[illegible]

2. The second class of simple strophes are formed of dodeca-syllabic verses (Vide III- 4 above). The kind of poems called **مزمع** are almost entirely written in this metre.

a) The extracts from **ܡܬܚܕܐ** (and the later dodecasyllabic mertical compositions) in the liturgical books of the West Syrians are called **ܡܬܚܕܐ ܡܬܚܕܐ ܡܬܚܕܐ** or **ܡܬܚܕܐ ܡܬܚܕܐ ܡܬܚܕܐ**. Ex.

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Blessed are the prophets who mysteriously depicted
the Son.
Blessed are the Apostles who preached His Gospel
as doctors
Blessed are the martyrs who suffered tortures as athletes.
Behold, the day of their commemoration is honoured
perpetually.

b) Besides مَدْرَاشَة and مَدْرَاشَة the kind of Mad^hrāṣē, which come under the titles of مَدْرَاشَة (E.) and مَدْرَاشَة (W.). Ex.

مَدْرَاشَة مَدْرَاشَة : مَدْرَاشَة مَدْرَاشَة :
 مَدْرَاشَة مَدْرَاشَة : مَدْرَاشَة مَدْرَاشَة :
 مَدْرَاشَة مَدْرَاشَة : مَدْرَاشَة مَدْرَاشَة :
 مَدْرَاشَة مَدْرَاشَة : مَدْرَاشَة مَدْرَاشَة :

The great sea that washes the sinners approached for Baptism and opened the gates that were closed against man; the High priest descended to the waters and was baptised; and He sanctified them (waters) and imparted to them the power of the Spirit to give life.

c) The East Syrians have inserted into their Divine Office extracts (distichs) from dodecasyllabic poems under the name Kāla مَدْرَاشَة or Kāltha مَدْرَاشَة Ex.

مَدْرَاشَة مَدْرَاشَة : مَدْرَاشَة مَدْرَاشَة :
 مَدْرَاشَة مَدْرَاشَة : مَدْرَاشَة مَدْرَاشَة :

The man is bound in the prison of mortality, and he does not desire to get out of it (not) even by death.

3. The third class of simple strophes are constituted of penta syllabic verses. Each strophe, generally, contains four lines (Vide III- 2. above). Mēmra, Mad^hrāṣa, Sôghitha, Kāla and 'Enyāna are composed in pentasyllabic metre.

a) The Mad^hrāṣē under the titles of مَدْرَاشَة (W. S.) or مَدْرَاشَة (E. S.) and Kāla under

the title of **ܐܢܝܢܐ ܕܝܚܝܩܐ** and 'Enya'na called **ܐܢܝܢܐ ܕܝܚܝܩܐ** and others are composed in strophes of the four pentasyllabic verses. Ex. Mad^hra's'a:

ܐܢܝܢܐ ܕܝܚܝܩܐ
ܐܢܝܢܐ ܕܝܚܝܩܐ
ܐܢܝܢܐ ܕܝܚܝܩܐ
ܐܢܝܢܐ ܕܝܚܝܩܐ.

The fruit, which Adam did not taste in Paradise has been today joyfully put into your mouth.

b) There are pentasyllabic versifications such as i) the Mē'mra, the Castle of Anazith, of Mar Ephraem and ii) the kind of Mad^hra's'e, which come under the titles of **ܐܢܝܢܐ ܕܝܚܝܩܐ** (E.) or **ܐܢܝܢܐ ܕܝܚܝܩܐ** (W.) containing five lines each in a strophe. Ex.

i) ܐܢܝܢܐ ܕܝܚܝܩܐ
ܐܢܝܢܐ ܕܝܚܝܩܐ
ܐܢܝܢܐ ܕܝܚܝܩܐ
ܐܢܝܢܐ ܕܝܚܝܩܐ
ܐܢܝܢܐ ܕܝܚܝܩܐ.

The infant fell down from (the lap of) its mother and writhed (in the agony of death): for, it has not to suck nor has she (the mother) to suckle; they (the mother and the infant) inhaled air and died.

ii) ܐܢܝܢܐ ܕܝܚܝܩܐ
ܐܢܝܢܐ ܕܝܚܝܩܐ
ܐܢܝܢܐ ܕܝܚܝܩܐ
ܐܢܝܢܐ ܕܝܚܝܩܐ
ܐܢܝܢܐ ܕܝܚܝܩܐ.

From heaven is His nature and from the depth is His garment; every one that strips off his garment joins (mixes) that garment with His garment for ever.

(cit. C. J. D.)

c) Very famous are the hymns called **ܐܢܝܢܐ ܕܝܚܝܩܐ** frequently occurring in the West Syrian liturgical books. Strophes of such hymns under the titles of

حَحَّهٗلَا ۙ سَلَّ ۙ حَسْبَتْهَا or حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ حَحَّهٗلَا are formed of four lines of pentasyllabic verses. Ex.

حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ
 حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ
 حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ
 حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ

Let the commemoration of Mary be for our blessings; and let her prayer be a fortress to our souls.

B. Mixed Strophes.

The mixed strophes are so many in various metres that it is difficult and needless to enumerate all of them in a book of Grammar. Only the principal ones are noted below.

1. The kind of Mad^hra's^ve that come under the titles of حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ (W. S.) or حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ (E. S.) have their strophes formed of ten tetrasyllabic pauses or feet. Ex.

| | |
|---------------------------|------------------------|
| حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ | This is the month |
| حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ | that bears everything. |
| حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ | Alls joys, |
| حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ | liberation of slaves, |
| حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ | pride of the noble, |
| حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ | crowning of doors, |
| حَحَّهٗلَا ۙ حَحَّهٗلَا ۙ | daintiness of bodies, |

أَفْ أَتَخَمَّ: and purple (garments)

عَبْرًا حَسْبَتْ: it throws by its love

أَسْبَبُ بِأَلَّا تَقْتُلُوا: as if on kings. (cit. C. J. D.)

2. The kind of Mad^hra's^e whose title is

أَبْجَبْ حَبْ مَضَى بِجَلَسْ have strophes formed of eight tetrasyllabic feet divided into two parts. Ex.

أَبْجَبْ بَعْمَا: بِجَلَسْ حَبْلًا:

عَمَّ بِالسَّيْلِ: حَبْلُجَبْلًا:

حَبْلُ قَبْ لَحَبْ: هَبْلُ حَبْلًا:

بَسَمَ لَحْلًا: دَلَّ مَجْلَبْلًا:

Oh! soul that hast grown old in iniquity rise up and be renewed by repentance; cry out from thy heart and expose thy iniquity that God may have pity on thy frailty. (cit. C. J. D.).

3. The kind of Mad^hra's^e that comes under the

title of أَبْجَبْ حَبْ مَضَى is constituted of strophes of two lines; each line consists of two pauses, of which the first has five syllables and the second four. Ex.

(4) أَبْجَبْ حَبْلًا (5) دَعَى حَبْلًا i.

(4) عَمَّ حَبْلًا (5) أَبْجَبْ حَبْلًا

ܐܒܐ ܕܡܪܝܡ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ (W. S.) or ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ (E. S.)

have strophes consisting of six feet, of which the third and the fourth are pentasyllabic and the rest heptasyllabic. Ex.

ܐܒܐ ܕܡܪܝܡ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

Not that the Father begot one and Mary brought forth another; the Virgin brought forth Him, whom the Father begot. The Father begot Him as spiritual and the Virgin brought Him forth according to the flesh.

6. Of the kind of hymns called ܦܬܐ the principal ones are the hymns that come under the titles ܦܬܐ * for the West Syrians (other than Maronites) ܦܬܐ

for the East Syrians and ܦܬܐ for the Maronites. They are written in strophes consisting of six verses. Each of the first, second, fifth and sixth verses have two pauses, the first of which is heptasyllabic and the second pentasyllabic or tetrasyllabic. The third and the fourth verses have two pauses each, of which the first is tetrasyllabic and the second tetrasyllabic or pentasyllabic. (*) Ex.

* Hymns composed by ʿġem'on Kūkōyo, and the association of poets founded by him in the fifth century.

(*) The number of syllables in the respective pauses are not always strictly kept; in some cases a pause of five syllables may be added in the end after Hālēlūja and in some others the last verse or part of it may be wanting.

٢٢٢ (a)

1. اَنْتُمْ سُلْمٌ: (7) اَنْتُمْ سُلْمٌ: (5)
2. بَنِي بَيْتِ دَاوُدَ مَخْقَلًا: (7) سُبَّارًا دَهْمًا مَخْمَلًا. (5)
3. دَبَّوْا حَتَّى: (4) دَاوُدَ بَنِي بَيْتِ (5)
4. اَسْب. اَنْتُمْ: (5) بَنِي حَتَّى اَسْب. (4)
5. عَمَلٌ عَمَلٌ: (7) مَعِ اَسْب. بَنِي (4)
6. بَنِي حَتَّى: (7) سَمَلًا حَتَّى: (5)

Martyrs! you are spiritual trees, which are planted on the fountains, and in which the Lord rejoices. (You are trees) planted in the court-yards of the house of God, as the prophet, son of Isai, prophesied, (and) drink the spiritual drink from that side which the lance opened on Calvary (as) propitiation for the world.

- b)
1. اَمِنْ سُلْمٍ حَتَّى: (7) بَهْمٍ دَاوُدَ (4)
 2. هَفَمَ لَاهُ: (7) اَلَا: (7) بَنِي
 3. عَمَلٌ عَمَلٌ: (4) هَفَمَ حَتَّى: (5)
 4. سَلَامًا: (4) حَتَّى: (5) اَتَمَلًا (5)
 5. عَمَلٌ دَاوُدَ: (7) سَمَلًا: (5)
 6. حَتَّى: (5)

6 ܡܠܟܐ ܕܝܫܪܐܝܝܠ ܕܡܠܟܐ: (7) ܡܠܟܐ ܕܝܫܪܐܝܝܠ. (5)
ܐܝ. ܡܠܟܐ ܕܝܫܪܐܝܝܠ.

The aged said (§ 80 note 5) to the children, "take stones and start to meet him who comes to enter into Jerusalem". They took stones and went out to his front; they saw him coming on the mount of Olives; they threw off stones from their hands and bearing olive branches cried out to him, "come in peace, king of Israel; Ha'lēlūja, blessed is thy advent".

ܐܝ. ܡܠܟܐ ܕܝܫܪܐܝܝܠ. Ex.

ܡܠܟܐ ܕܝܫܪܐܝܝܠ ܕܡܠܟܐ: (7) ܡܠܟܐ ܕܝܫܪܐܝܝܠ. (5)

ܡܠܟܐ ܕܝܫܪܐܝܝܠ ܕܡܠܟܐ: (7) ܡܠܟܐ ܕܝܫܪܐܝܝܠ. (5)

ܡܠܟܐ ܕܝܫܪܐܝܝܠ: (4) ܡܠܟܐ ܕܝܫܪܐܝܝܠ. (5)

ܡܠܟܐ ܕܝܫܪܐܝܝܠ: (4) ܡܠܟܐ ܕܝܫܪܐܝܝܠ. (5)

ܡܠܟܐ ܕܝܫܪܐܝܝܠ: (7) ܡܠܟܐ ܕܝܫܪܐܝܝܠ. (5)

ܡܠܟܐ ܕܝܫܪܐܝܝܠ: (4) ܡܠܟܐ ܕܝܫܪܐܝܝܠ. (5)

Don't fear the kings of the world in this world; as this world will pass away they also will pass away. Let us, therefore, fear that Judge, Who deposes kings and removes their power; and let us offer Him repentance that His mercy be on all our race on the day on which He will become manifest.

7. The Kāla whose title is ܡܠܟܐ ܕܝܫܪܐܝܝܠ and the Mad^hra'sa under the title of ܡܠܟܐ ܕܝܫܪܐܝܝܠ have strophes consisting of four verses. Each verse is divided into two pauses, of which the first is tetrasyllabic and the second pentasyllabic. Ex.

1. $\text{ܡܕܢܐ ܝܗܝܐ} : (4) \text{ ܕܡܝܬܐ ܕܢܝܢܐ ܡܕܢܐ} (5)$
2. $\text{ܕܡܝܬܐ ܕܡܝܬܐ} : (4) \text{ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ} (5)$
3. $\text{ܕܡܝܬܐ ܡܝܬܐ} : (4) \text{ ܕܡܝܬܐ ܡܝܬܐ ܡܝܬܐ} (5)$
4. $\text{ܕܡܝܬܐ ܕܡܝܬܐ} : (4) \text{ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ} (5)$

The church says: "Lord, I am Thy handmaid; as I have children – just and wicked – I pray Thee, merciful Lord, by the prayer of the just spare the wicked".

Scholion.— Syrian poets do not always strictly stick to the number of syllables required in a verse or pause according to the rules of versification. Sometimes they may add a syllable or more to a verse or pause and sometimes they may deduct. The following strophe for example is taken from the kind of Mad^hraś'a under the title of ܡܕܢܐ ܕܡܝܬܐ ܕܡܝܬܐ strophes of which consist of four verses, each of which is divided into two tetrasyllabic pauses. But the first pause in the last verse contains five syllables.

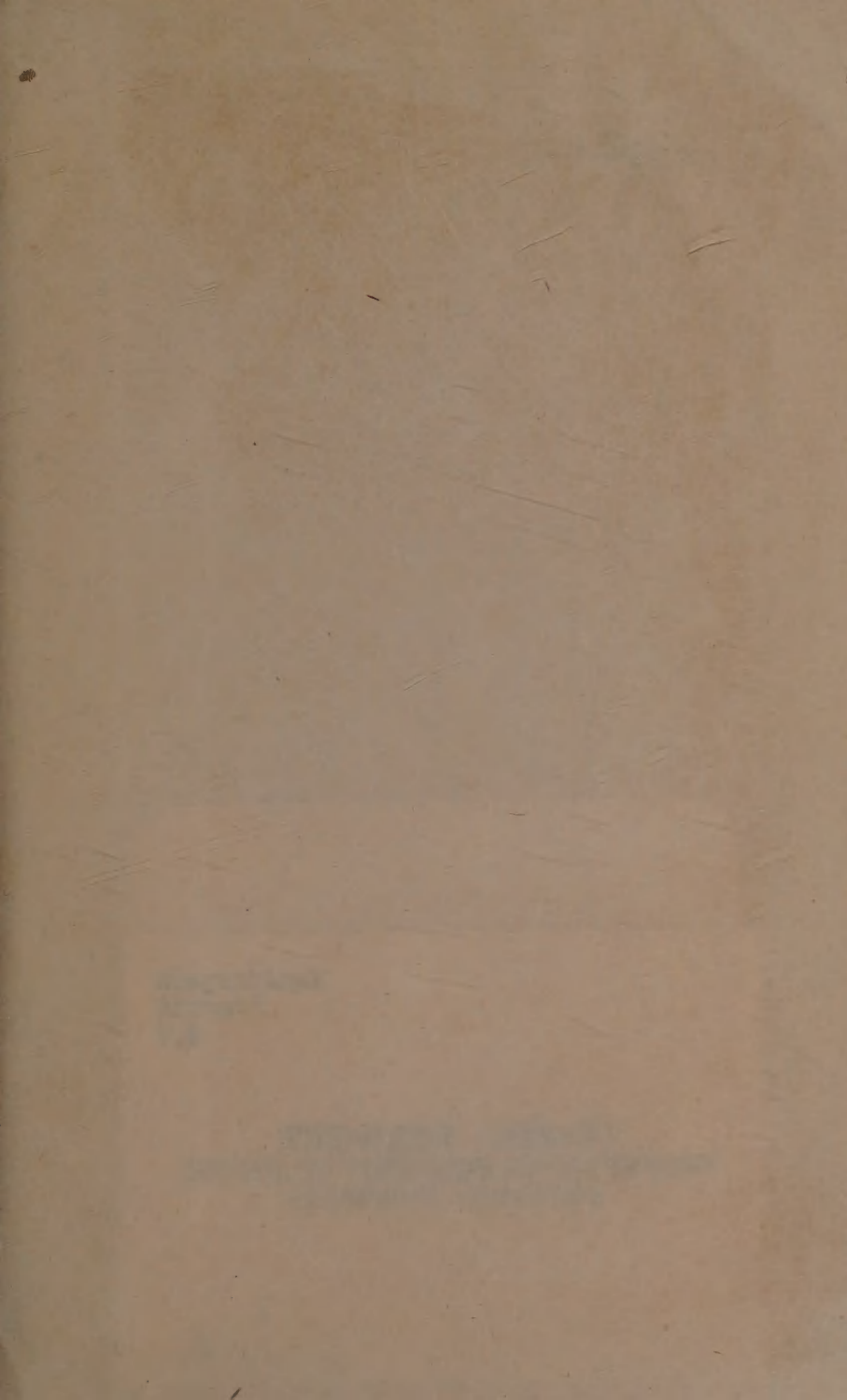
- $\text{ܡܝܬܐ ܕܡܝܬܐ} : (4) \text{ ܕܡܝܬܐ ܕܡܝܬܐ} (4)$
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- $\text{ܕܡܝܬܐ ܕܡܝܬܐ} : (5) \text{ ܕܡܝܬܐ ܕܡܝܬܐ} (4)$

Lazarus, the friend of Jesus died; and the death bound him in the bosom of Sheol. They lost hope of his resurrection, because the mystery of resurrection was hidden from them.

(for further examples see VI B. 3 i, 6 i b. & ii above).

Many are the tunes of Syriac hymns. Mgr. T. J. Lamy, on the authority of Stephen Aldo, the Maronite Patriarch (17th cent.) relates that there are 275 different tunes for various Syriac hymns. But the numerosity of the tunes does not depend upon a corresponding number of varieties in metrical versification. Verses written in the same metre, and even the very same verses are sung in different tunes. The Syrians used to put some rubrical mark referring hymns to some well known type, according to which they were to be sung. The rubrical mark - *hirmus*, title, or model tune - is made by citing a few initial words of very popular hymns. (Mgr. T. J. Lamy, *Hymni et Sermones Sancti Ephraemi* Vol. IV, pp. 476; 484-86).

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